THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

"He Giveth Snow Like Wool." Psalm 143.

BY MRS. J J. ELY.

Gently the snow its course doth take,
'Tis falling softly all around;
Downward flits each feathery flake,
Tracing rich folds upon the ground.

And each flake, so pure and bright,
Lingers, as if fain to stay
In this world of joy and light,
Where the clouds and sunbeams play.

The sky is dimmed with falling snow,
And on the hill-tops high and pale,
The drops fall ever white and slow,
Then leave o'er all a silvery veil.

On bush and twig and garden, roof—
On quivering branch of pear and peach,
The snow-storm spreads its ivory woof,
Tipping all things within its reach.

And lo! the glorious sun doth shed
Its rays above the fleecy cloud,
Brightly shining from o'erhead,
Gilding with light earth's snowy shroud.

'Tis thus the Heavenly light doth shine
Upon our lives of sin and woe,
Filling our hearts with love divine
For "Him who'll make them white as snow."

Aye! thus the Father's love descends
To make our lives complete and full,
Before the soul from earth ascends
To "Him who giveth snow like wool."

—*Lutheran Standard.*

Notes.

THE love of the world takes away from men a desire after and relish for heavenly things. None of the bidden guests were kept away by any occupation in itself sinful, while yet all became sinful because allowed to interfere with higher objects, because the first place, instead of a place merely subordinate, is given to them.—*Archbishop Trench.*

Take thou no thought for aught save truth and right,
Content, if such thy fate, to die obscure.
Youth fails, and honors: fame may not endure,
And loftier souls soon weary of delight.
Keeping innocence, be all a true man ought:
Let neither pleasure tempt nor pain appall—
Who hath this, he hath all things, having naught:
Who hath it not hath nothing, having all.

—*Lewis Morris.*

CHRISTIAN religion beginneth not at the highest, as other religions do, but at the lowest. * * * Run straight to the manger, and embrace this Infant, the Virgin's little Babe, in thine arms, and behold Him as He was born, nursed, grew up, was conversant among men; teaching, dying, rising again, ascending up above all the heavens, and having power over all things. This sight and contemplation will keep thee in the right way, that thou mayest follow whither Christ hath gone.—*Luther.*

THE Boston *Transcript* forcibly reminds the public of one of its bad ways in the following: "In heaven, we are told, there is more joy over one sinner that repenteth than over the ninety-and-nine who have never gone astray. It is just the other way here below. There is more joy over one righteous man who goes astray than over ninety-and-nine thousand sinners who have kept at it all their lives. It is consoling to reflect, however, that this attention to a good man's life is an indirect compliment to goodness."

IT has been stated, with I think substantial correctness that, including all evangelical denominations, there were in this country in 1850, 43,072 local churches, with 3,526,987 communicants, and that in 1880, thirty years after, the churches numbered 97,090, with 10, 065 953 communicants. Such a vast and swift advance surely and wholly contradicts the notion, sometimes expressed, that the ancient grand interpretation of the Gospel is losing its hold on the eager and daring American mind. With a progress at all corresponding to this in the thirty years to come the result will be one to give to the continent a Christian renown, and to offer the most significant promise for the victorious advance of the Gospel in all the earth.—*Dr. Storrs.*

Communications.

For The Messenger.

The Plan for the Centennial.

Pastors and others naturally wish to know the plan on which the work for the college during this Centennial year is to be conducted. Let me say *first*, that *this year* properly belongs to the college, for it comes but once in a *century*, and it has been many years since the college has been before the church for aid. True, help has come to it within the last two years, bnt this came from *two* individuals and did not burden the Church. This year the College should have precedence over other objects, even over the seminary as a special object. Of course both work together, and where parties prefer to give to the Seminary it is all right to do so, but the College should stand first in its claims this year, if the Centennial Celebration is to mean anything. It has been inaugurated by the Board of Trustees and Alumni Association, and *endorsed and commended* by the *three Eastern Synods*, and by the Classes generally. By this act these bodies have called God to witness that the Church intends to make this year a year of thanks giving for His favor towards her College, and to do this without making a suitable offering for this cause would be simply mockery, an exhibition of indifference while professing great interest.

The Plan.

Now as to the plan of working. So far as the *Dr. Nevin Memorial* is concerned this is very simple. All that the committee desire is, 1st. That the pastor shall explain it to his people and give an opportunity to all who wish to do so to make a contribution. Then 2d. It is expected that there will be some in the different charges who may be willing to contribute in larger sums. These should be asked to go on a list of subscriptions of this character, and the pastor can either ask them himself, or if he will report them to the committee that has been appointed in each Classis, or through that committee to the Central committee here at Lancaster, they will be applied to specially and personally, so far at least as possible.

There are 20, 30, and even 40 such members, within the bounds of the three synods, who are able and willing to give from $500 to $1000. There are some such in the Board of Trustees, and some outside of that Board. A list of such will be started soon, and all the pastors are asked to do in such cases is to report their names to the Classical committee, or the Central committee. If a pastor prefers to attend to this himself, as knowing best his own people, it is all right.

Let this effort be made, and let each congregation be prepared to report, if possible, by *Trinity Sunday*.

Brethren, a great and good man has fallen in Israel who did much for our College. The Church is challenged to testify its appreciation of his services, and its regard for his memory, by making this offering to the College for which he labored. Let us rise to the occasion, and make *Trinity Sunday* a day of thanksgiving in deed and in truth. This effort for the College will last for years if it is properly made. Let loyalty and love for their Alma Mater inspire all her *sons* and friends during this Centennial year!

T. G. A.

For The Messenger.

Foreign Missions.

What I Saw and Heard in Sendai.

Dear Doctor Johnston:—In my last I promised to tell you what I saw and heard, during my very pleasant and profitable visit in Sendai. We left Tokio at noon on the 17th of November, and arrived in Sendai, stronger than when we started, on the evening of the 20th. Landing at the stage depot, we were soon seated in jinrikishas, ready to proceed to the house of the ladies. A few moments and we were at the outside door of the large court-yard, where we were welcomed by Miss Poorbaugh and Miss Ault and Kittie, and our dear brother Hoy, who had just come from home to meet us at the home of our dear ladies. That was a happy welcome they gave us at the door. We were all glad to see each other again. Since we had last met, we had passed through that terrible scourge cholera, that swept over a great portion of Japan, carrying off some forty thousand people. In Tokio alone the daily death-rate reached as high as three to four hundred. For awhile we felt comparatively secure in the foreign settlement on account of our being able to look after our houses and drinking water; but a few weeks after my return from Sendai, where I had gone to help the ladies, we (Mrs. Gring, Brainerd and myself) were taken with the dreadful disease. By the close attention of the physician and by the kind hand of Providence, we were all, in four or five days, restored to our usual health. We all felt as though our lives were given back to us; and, oh, so thankful were we. Terrible, terrible were those days of suspense. I was taken first, and barely recovered sufficiently to wait on the rest. Two of our friends, who were waiting on Mrs. Gring, were both taken, and barely escaped with their lives. A number of the missionaries were taken ill, and for several weeks a dark and heavy cloud hung over the spirits of the dwellers of our little community. A few foreigners did die, but none of the missionary community.

This fact made our meeting in Sendai especially delightful to us, and our visit there especially interesting. We found the ladies well and in excellent spirits, and Brother Hoy as full of hope and zeal as ever. How very nice it was to sit down to that evening meal in that cosy dining-room, all happy and well. Three or four days eating from the floor, with Japanese food, with Japanese chop sticks (two straight sticks used to eat with, in place of knives and forks), is quite sufficient to enable one to relish a foreign meal again. Japanese soups are good, their cold and warm fish excellent, and their rice nicely cooked; but, after all, the old is best. For a little while it is well enough to do as the natives do, but we can't do it long. We are a meat and bread eating race.

The meal being over, a little chat and evening worship, my second son Brainerd and myself accompanied Bro. Hoy to his home, but three minutes walk around the corner. Bro. Hoy had moved since last I saw him, and I shall not soon forget the satisfaction I experienced in being shown over the house that night. As we went from room to room, Bro. Hoy, smiling, going on ahead throwing back the ornamented shofis (sliding-doors), I kept saying good, good. Ah, this is much better than the other house. Just what Bro. Hoy wanted me to say, and just what I could say, with truth; and so, we were both happy. And after putting Brainerd to sleep, in his good, wide bed, Bro Hoy raked up the fire in the study-stove, around which we seated ourselves to have a quiet chat, which continued to almost midnight. We were both full of talk, for much had come to pass since last we met.

Our stay, of two weeks and a half, was exceedingly pleasant, and I cannot but think very profitable to us. The ladies, of course, were busy with their school, which I found in very encouraging condition, and with such other duties as naturally come in work of this kind. Bro. Hoy I found as regular and busy as ever, at the language and evangelistic training-school and other duties belonging to a missionary. The earnestness and love for the work, which I saw in these faithful missionaries, encouraged me much; but what was still more to me was the fact that they had taken in the situation, and were working as laborers inspired by the great harvest before them.

Before our arrival in Sendai, and during our stay there, the Church was deeply moved to new fervor and zeal. Daily early morning prayer-meetings were held, and many were truly benefitted by them. On the first Sunday of December, 2d, I baptized seven persons; one, the vice-president of the local assembly in Sendai. I also administered communion to the assembled congregation, with much joy and spiritual benefit to my own soul. Bro. Oshikawa, a very earnest, spiritual, and able native minister, who had just returned from a visit to one of the large towns, or cities, within our territory, made a very earnest appeal to his church people to give themselves a living sacrifice to God. He also urged upon them the necessity of their going on with their proposed church building, in which they might worship God more acceptably. He gave them an instance of a church in one of the towns that was largely built by the effort of a few students. He told them, among other things, that if they had no money, but had two coats, they should sell the one and give the proceeds to the church. As he sat down a man, comparatively poor, left the audience and came round to the back of the church and handed in his name for twenty five dollars for the church.

I also saw that the ladies had in their own house both a Japanese and English Sunday-school. I was told that the members of the Japanese department, which came first, was of Japanese girls mainly from their school. The English school is composed almost entirely of foreigners and their children, who are taught by Miss Ault, while the studies of the older portion are led by Bro. Hoy. If I remember rightly, the Church has organized six Sunday-schools throughout the city, where also preaching is done. At one of these places I was asked to teach a class of twenty boys the rudiments of English at night, during my stay, which I was happy to do, and which I also enjoyed.

One beautiful morning, my son Brainerd and myself, visited the ladies' school, during session. The little rooms were filled with tables, benches and pupils. There was scarcely room to turn. Instead of stoves, there were charcoal fire boxes on the floor; instead of windows, there were rice paper shofis (sliding doors) which gave but a feeble light; nevertheless, the school was moving on. I was pleased with the appearance of the pupils, and also with the mode of teaching. I thought in looking at our two excellent leaders, and the nice company of girls there before me, what doth hinder us having a *hundred* or a *hundred and fifty* such girls. The answer came at once. A nice lot of ground in the good part of the city. Such as are to be had; a good, substantial and large school-building, with proper recitation-halls, with good light, and most improved furnishings; a dormitory large enough to accommodate at least 75 pupils, where the girls might be lodged and there reap all the benefit that is to be derived from a well equipped school. We have two amply qualified teachers. A nucleus of some forty one girls, a fine location in the northern Tokio of Japan, with large outlying cities and towns, where we have and hope to have churches established, which will feed our school, and to my mind there can not be anything but success crowning our effort, by at once moving on to secure the other above mentioned elements of success. The Church has sent out as well qualified teachers, as I know of among the lady missionary teachers of Japan, and now these ladies should have the proper apparatus by which to use their gifts to the best advantage. This apparatus promptly given will soon secure from the citizens of Sendai and neighborhood, a confidence which will give us their hearty co-operation, and thus we shall be able in a few years to establish the largest and most influential ladies' seminary in all north Japan. We are the first in the field, and have every means of success, provided the Church at home gives the proper and timely aid.

On another afternoon I accompanied Bro. Hoy to the *Evangelistic Training School of Sendai*. We started off to walk there. We walked and walked and walked, Bro. Hoy occasionally apologizing for it being so far out, in such an obscure part of the city, by reminding me that Rome was not built in a day, and that many of the most influential men and cities of the world rose from obscurity. Yes, yes, I thought. Christ was born in Bethlehem, and the small Jewish nation the greatest people in the world. But it was not to imitate Christ or Rome or the Jewish people that the Evangelistic School of Sendai was opened in so obscure a part of the city, but to save *rent*. I think Bro. Hoy told me they paid $3 50 per month rent. Seven good young men were in attendance. These were taught English the first hour, followed by an exposition of the Gospel of John interpreted by Brother Oshikawa. After this Bro. Oshikawa gave them several hours from Japanese text-books prepared for seminary students. Here again, I was most favorably impressed, and saw in these few boys and two professors, a mighty power in the hands of Almighty God for good. Here again I was constrained to ask the question, what doth hinder us from making this very hopeful though small Evangelistic Training School, the largest and most influential Theological Seminary in all north Japan, where our young men, called to the ministry, may be properly equipped for their great work. Nothing but a modest little building with recitation rooms, properly, but humbly fitted up, and a dormitory to accommodate about thirty students and located more centrally. With this we should have a beneficiary fund to aid poor, but worthy young men. Five dollars a month or sixty dollars a year will be quite sufficient aid for a single student. If we had a thousand dollars a year for this work, we should soon have in the field, men, as well and in many respects better qualified to do Evangelistic work among the people now, than those who are educated at much greater cost, abroad. Our hope is in our young men whom we can train for the ministry. These are to take the largest part of the evangelization of Japan. These must be educated in our own land, that they may not be above and beyond the means of the people in their requirements. If we had the means and the men prepared, we could at this time employ twenty men and more to the eternal salvation of many souls, and to the great glory of our Lord. By next year we hope to have at least fifteen or twenty young men in this school. *Will not some one supply the necessary aid?*

It is impossible to say now all that I saw and heard during our stay of nearly three weeks in Sendai. I can only say that the more I see and hear of the field given to our mission to till for the Lord, as far as we are concerned, the more I am impressed with its *magnitude* and *grandeur* and of our responsibility as touching the salvation of many thousands of these people. My hope is in the Lord of the harvest, whom we continually entreat to send forth more laborers into this harvest. We feel confident that the Lord has those in our Church, by whom He will send forth these much prayed for laborers. Our only desire is that the people should come to feel the *throb* of our work there, and we feel sure that she will respond to it. Never in the history of our Church certainly has there been so fine a heathen field of labor, literally thrust upon the care of our Church. The eyes of these people are upon *us*, and the eyes of our *sister Churches* too are upon *us*. They all congratulate us on our field, and among the younger missions in the field, certainly none are so highly favored. We work

now within a large territory, not within crevices. Our field is *inspiring*, and worthy of our strong and influential Church. Since our coming to Japan, I have longed for a territory for our mission to work in, in which we could have our schools and seminary and churches. This by the grace of God for our great encouragement is given us, now let us till it for the Lord with all our strength.

Let me show you by the statistical Report of last year sent me by Bro. Hoy what I mean by our great work in the north.

Number of members reported at meeting of Classis.

Names of Churches.	Men.	Women.	Children.
Sendai,	127	67	2
Iwanuma,	33	4	
Ishinomaki,	22	3	
Fumkawa,	14	6	1
Hakodate,	31	17	4
Fukushima,	12	1	
Total,	239	98	7

Number of members received during year.

Names of Churches.	Men.	Women.	Children.
Sendai,	22	12	
Iwanuma,	13	2	
Ishinomaki,	5		
Fumkawa,	7		
Fukushima,	12	1	
Total,	59	15	

Contributions during the year for all purposes: Sendai, $529.11.4; Ishinomaki, $35.75; Iwanuma, $113.73; Fumkawa, $60 00; Hakodate, $436 55 9; Total, $1175 55 9.

Number of pupils in Sendai Girls' School, 41; Sendai Evangelistic School, 9; Evangelists at work, 5; Ministers, 3.

This little table may give you all a better idea of the work than you could get by description. Since the meeting of Classis a number have been received. You see also that these people are doing something for themselves, and are specially worthy of help. These churches and this field have been set off to us to cultivate and to evangelize. They have become our people, and we must provide them the Gospel. Let the Church now come forward with her gifts and offer them to the Lord for this great work.

Our visit being ended in Sendai we left on Wednesday morning by basha for home, Bro. Hoy and the ladies kindly going with us to the basha depot. The ride home was delightful. The absence of the persimmons, which we saw in great abundance in going, and a delightful ride in the basha, by moonlight from 2 o'clock in the morning to meet the six o'clock train seventeen miles away, were about the only things worth noting, not seen on our upward trip. We arrived home Friday noon and found the house and home all in good order. Took dinner with a friend and then proceeded to get settled again. We praise the good Lord for His care over us, and for the pleasant and profitable visit to Sendai, and we pray that by these poor descriptions of the visit there both the people in the north and the Church at large may be equally blessed. Yours in Christ. A. D. GRING.

Tokio, Dec. 29, 1886.

For the Messenger.

The Reformed Quarterly Review, January Number.

We desire to call attention to this periodical of the Church because of its excellence and the comparatively limited number of its subscribers.

It is generally known that the publication takes the place of the Mercersburg Review, so well known among theologians in Europe and America. Its present editors are Drs. T. G. Apple and J. M Titzel—names which give assurance of ability and broad liberal views. Because the Review is a theological and philosophical organ, the impression exists, that it is of interest only to the ministry and students This is a great mistake. Many of its articles are eminently practical, and the laity will find great benefit from the study of it, as well as much of interest in its pages.

Take e g. the article contributed some time since by Dr. Gerhart on Missions, in which the fact that the kingdoms of this world belong of right to God and His Christ is presented as a positive motive for missionary activity. In view of the attitude of the American Board and of the Andover Controversy the article is significant as presenting a reason for work in the Foreign field as scriptural as it is elevating. The Sunday school teacher and delegate elder would derive from this and other contributions positive aid for the proper discharge of their respective duties.

But we desire to call attention to the January number hoping that some persons may be led to examine it and to subscribe for the *Review*. The addresses of Drs. Mosser and Gerhart in memory of Dr. Nevin are helpful to the religious life, and of interest to every member of the Church. Dr. Titzel's "Qualifications necessary for a successful Ministry," should be read by our elders and by parents who design sons for the ministry. It will aid the former to discriminate in the voting of beneficiary aid, though this is of less account than the fact that it will make them see more fully the importance and necessity of a proper training for ministerial work.

The sacred and important character of the ministerial office needs emphasis in this age. The ministry and the laity alike need to feel more deeply that though "not by might nor by power, but by my Spirit saith the Lord," yet God puts no premium on a minimum of preparation for the preaching of His Word and Gospel.

"Thoughts on the Unity of the Visible Church," and "The Church Question Practically Considered," treat of a subject which is pressing to the front in the deliberations of ecclesiastical bodies, and which affects the welfare of the laity to a greater extent possibly than that of the ministry. These articles, with "the Slang of Protestant Theology," are written in an easy style and are almost free from technical terms. They therefore do not fall under the criticism sometimes passed upon the *Review*, viz, that its contributors employ language, which, however suitable it may be in the professor's lecture-room, fails to convey clear ideas to the mind of the ordinary reader. Philosophy and Theology have a language of their own. The use of such language is necessary. But it is also educational to him who thoughtfully reads. We have in mind a mechanic who for years has read the *Mercersburg Review*. It is doubtless to this fact that he, owes, in part at least, his ability to speak soberly and righteously upon topics of current interest.

Let not the presence of some such technical terms frighten any one from reading "The Ethical Constitution of the Social Economy," which is found in the same number of the *Review*. For its clearness and force as well, as for the absorbing interest of its subject it is worthy of careful consideration. Our elders and laymen "skilled in the law" will find pleasure and profit in the reading of it.

"The American Idea of Religious Freedom" we have not yet read, but mention it here in the hope that the title will attract the attention of others and induce them to secure for themselves a copy of the *Review* which contains it.

What we have written does not spring from an agreement always to be found between our own thought and that of the writers. We do not look for such agreement, nor are we willing to believe that "Orthodoxy is one's own doxy" and "Heterodoxy is another man's doxy."

We recognize the contributors as in the same path so faithfully followed by our revered and venerable Teacher, now in "a better country" who "being dead yet speaketh." They seek the truth, the very possession of which is the inspiration for earnest search for it in greater fulness and power. The evidence of such seeking, whether its results commend themselves to our judgment or not, is always helpful.

Hence the wisdom of its editors in admitting to the *Review* contributions for the views of which they will not be held responsible, but which they recognize as the earnest effort of an honest mind.

The *Review* deserves a more liberal support. Such support will not only increase its usefulness in our own church but will tend to add to its circulation and usefulness in sister denominations. E. N. K.

For the Messenger.

The Chinese and their Gifts.

The Chinese, although a peculiar race in appearance, have many traits of character, which are worthy of attention. Doubtless the readers of THE MESSENGER have seen in *The Guardian* an account of "the Chinese Sunday-school" of Third St. Reformed Church, Easton, Pa. The Chinese of this school seem to appreciate the efforts made to teach them, by presenting their lady teachers with various gifts. A few weeks before Christmas each teacher was the recipient of a Chinese lily or jonquil. The manner, in which these flowers grow is very peculiar. A hollow dish is filled with small stones or pebbles, in which the bulb is planted, the dish is kept filled with water, being poured off every day and then refilled with fresh water. The flowers are very pretty, star-shaped, giving out a sweet perfume.

The Sunday preceding Christmas a very cute trait was shown by the Chinese scholars. Each one asked his teacher, if she would be home the following day. "Me come round, see lillie," was given as the reason, why he wished to call. At the time appointed, true to his word, came the expected Chinaman, bringing with him a large parcel. Being ushered into the parlor, thoughts of "the lillie" did not seem to occupy his mind. Somewhat embarrassed he endeavored to talk for a while, finally he made a desperate effort to make known why he came. Having released himself of the package and opening it a number of useful as well as beautiful gifts were displayed. Silk handkerchiefs, a fancy Chinese box containing tea, a beautiful Christmas card, Chinese nuts, and a magnificent fan. At each exclamation of delight over the presents a happy smile passed over the countenance of the giver. It seemed to afford each Chinaman the greatest pleasure to be able to make a slight return for the kindness which had been shown. A TEACHER.

For the Messenger.

Missions among the Jews.

Under the subject of *missions*, appointed for Friday of the Week of Prayer, the last sub topic reads: "That God's ancient people, Israel, may acknowledge Christ as the Messiah; that the time may soon come when, according to prophecy, 'the Spirit shall be poured out like floods upon the dry ground,' and 'the desert shall rejoice and blossom as the rose.'" The Jews—a single block in the great series representing the world-nations; numerically the smallest, but in the sight of God, for things past and things to come, one of the most precious: a block of solid gold.

The ancient people, Israel, is the most interesting nation under the sun. Not such, perhaps, by any intrinsic merit to be called their own, but because of God's wonderful dealing with them. Hence must we esteem them. No people has been favored with more tender divine recognition, long-suffering, mercy, benediction than Israel; to none are we to-day bound by stronger ties of gratitude for all that has become our heritage through their instrumentality than to these Hebrews. Therefore are they worthy of our prayers and best energy that God's ancient people acknowledge Christ as the Messiah. Their history is grander than that of any other nation, since at every step of their wonderful course the Lord guided them as with a fiery cloudy pillar. In all their worship and religion, of which God is the Author, the Revealed and Revealer; in their form of government, ranging from patriarchal supremacy to the theocratic kingdom; throughout their political history from its inception in Abraham, the founder-elect, to Moses their deliverer from Egyptian tyranny; from the period of unrivalled prosperity under David and Solomon, to their return from Babylonish captivity, from the fulfillment of prophecy in the Advent of God's Anointed to the destruction of Jerusalem and their final overthrow; through all the range of centuries during the Christian era—a period of untold conflicts, revolutions, oppression, persecution—down to the year 1887: their whole course has been marked by divine superintendence. "I will be your God and ye shall be my people." In a peculiar sense the Almighty has presided over all their destinies; and as a scattered, yet remarkably distinct nation, they stand forth to-day as a proof of divine prophecy, as a living argument for the truth of Christianity. But their history is not completed Still greater glory awaits them. Not until the Lord, Whom they crucified, shall become their King, can the course of all Israel reach its climax, nor the history of the Christian church attain to its glorious consummation.

This defines the relation in which we stand to the Jews. Our histories have for centuries run parallel, but they must meet—meet in the true Messiah, even Christ.

Our relation is not merely of political or commercial interest; though for their unwonted success in this direction men have been inclined to spurn the Jews. It is an historical fact, that there have been few Hebrew men, who did not inherit the shrewdness and business tact of their progenitor Abraham. Mark his wealth when separating from his nephew Lot. And there have been few Hebrew women, that did not bear traces of Sarah's proverbial beauty. Note her distinction and praise at the court, of the Egyptian King. But, apart from commerce or other interest, our relation to them is more vital: it is historic, personal, of divine decree. The only question is, have we as a Christian church been faithful to this divinely-appointed relation?—Christ issued this *final commission* before His ascension, "Make ye disciples of every nation." Can we exclude the Jews? No, "the Jew first, then the Greek." And the Lord strengthens this commission when He says: "Ye are my friends if ye do whatsoever I command you." Oh, for a people faithful to God, or a church regarding the commandments of her Lord!

God elected Abraham to be the father of a great nation, saying: Thou shalt be a blessing, and I will bless him that blesseth thee. What a beautiful promise and yet how sad to reflect that one nation after another has made Israel an exile from her borders. It is a black stain upon the garment of Christianity, that in Christian England, Germany, Austria, Russia, Hungary, Poland etc., God's own people were made to suffer every manner of oppression. Amidst all these circumstances God's covenant remains unshaken; He hath declared: "This people have I formed for myself; they shall show forth my praise." Hence our relation to them is most vital; of this nation the Redeemer proclaimed: "Salvation is of the Jews." And what have they done to call forth our gratitude? Infinitely much; more than our best zeal can ever repay. They have given the world a knowledge of the true God; they bear witness to the living God against all idolatry, present and past, papal and pagan; they have delivered to us a record of God's wonderful revelation; they have transmitted to us a code of wisdom and supernatural truth to be found in the literature of no other nation; they have blessed us with a psalmody incomparable for its wealth, sweetness and sublimity; they have given us great generals, renowned kings, inspired prophets; oh, and above all they have given us the *Saviour*, the Redeemer of mankind. And what in turn have we done for them; how has the church for eighteen centuries responded to this inimitable benediction? With the iron heel of envy; with poisonous sting of persecution; with the withering blasts of hatred; with the burning sword of ignominious curses. Yet we read: though I have all faith, that I could remove mountains; though I speak with the tongues of men and of angels and have not *charity*, I am become as sounding brass or a tinkling cymbal.

But, thanks to God, the tide has turned. Fanaticism on either side is giving way to the aggressive power of Christ's Word. Thousands of Hebrews have come to the true belief. God's ancient people is beginning to acknowledge Christ as the Messiah; and the fulfillment of prophecy seems almost tangible, that the sceptre of the Lord should reign over Judah and all Israel rise and bless Him, that cometh in the name of the Lord. And thanks no less that Christians of to-day have been lifted out of the old rut of supposing that, because the Jews are in daily contact with men professing Christ, and our church-doors are open to Jews and Gentiles alike, it is superfluous to expend missionary effort upon them. The office entrusted to us dare not be buried in a napkin. And the question comes home to us, whether in these days of apostasy, in which not only many Christians have departed from the faith, but the majority of Israelites have exchanged their old-time revelation for unbelief and downright atheism—whether such missionary activity would not result in marvellous good. Truly it would disclose to us with greater force the infinite value and cosmopolitan purposes of Christianity, and quicken the Hebrew consciousness of their destiny as a nation. It would fill them with zeal for that grand revelation from which they have so flagrantly fallen away, and ultimately lead them to Christ. Let us become aggressive in definite action and prayer that God's Spirit may be poured out like floods upon the waste places of Israel.

Thinking of their past history this is our duty. Regarding their remarkable influence over cultured nations of the present day adds a stimulus that the work is of the utmost importance. They have been the great bankers of the world. They have furnished great scholars and statesmen. Neander, the celebrated church-historian, Stahl, the eminent jurist, and not a few of our finest pulpit-orators were converted Jews. Mendelssohn, Heine, Lord Beaconsfield, Gambetta descended from this nation. Scattered all over the globe there are between eight and nine million Hebrews, 50,000 of which live in New York City. Of these few millions already 100,000 are converted to Christianity, though not more than 250 missionaries are engaged in the vast undertaking For their use, the New Testament has been recently translated into beautiful idiomatic Hebrew by the Dr. Delitzsch, which has given a great impetus to the enterprise. Thus within the last five years Jewish missions have grown with unexpected rapidity. But here, as in every other department of missions, the complaint is that, though the harvest be ripe, the laborers are few. Fields are opening everywhere, brilliant with promise; opportunities such as the church has never before witnessed in all her history are daily making more emphatic demands. But men and women, consecrated to the Lord's service, are not at hand in sufficient number and much less is the requisite capital proffered, to respond to this cry raised in ancient Macedon. That God would open the hearts of believers to reckon the serious responsibility resting upon them.

Looking over the history of mission-work, the future appears brightly illuminated with happy expectations of success, although at first the undertaking may strike us as ponderous and well-nigh insurmountable. Think of the work that has been accomplished. There is encouragement and stimulus in that to devote ourselves more zealously to the cause of Christ. Caught up on the wings of divine ambition the proclamation has resounded from the Atlantic to the Pacific: Our sons and our daughters for God! Our gold and our silver for Christ! A million for missions! the watchwords of one and all aggressive denominations. What has been the effect? The influence of Christianity patent in every land; not a nation untouched by the gospel, nor tribe, however degraded and cannibal, but with the promise to be lifted out of gross darkness into the light streaming from the Sun of righteousness. All peoples of the world gradually brought into close fellowship under the banner of Christ. Glance over the world: Greenland, Labrador, Alaska, cheered and warmed by the rising sun; Polynesia, the Sandwich Isles, Melanesia, watered by the outpouring of God's word; Australia, New Guinea, Borneo, and the isles enriched and brought under the civilizing power of the gospel standard; Africa on all its oceanic borders, in dark recesses far up the Congo, into the hitherto dark and unknown interior, fertilized, Christianized by the unction of noble missionary genius; Madagascar, the crown of English missions; China and Japan, the glory of American evangelization. *Palestine*—oh, that we must regard this land as a mission field! This land loved, wept over, distinguished, longed for as none other. The land of promise, of blessing, of revelation. The birthplace of truth and liberty, the cradle of the world's Redeemer—gladly would we exalt it before our eyes as the Paradise of endless hopes, made sacred by angel-visits But the crown of glory has long since fallen from her head, because she pressed the crown of thorns upon the only sinless, guiltless head. Palestine is an everlasting sermon where every stone hath a tongue, and the crumbling ruin testifies what God has done in mercy and judgment. But those who dwell there know it not, even Jews do not understand it; so that from afar messengers of the gospel must come to explain the language of fallen temples, the babbling of brooks, the low murmur of majestic streams, the tidal voice upon the beach of lake and sea, must show to Jewish infidelity that God is to be worshiped in spirit and in truth, to replace the rejected Lord in His rightful inheritance. Yes, it is a mission field, one of the most difficult in the world; but our undaunted missionaries have labored faithfully, with much success, and we may entertain the sanguine hope that Jerusalem and all the land, linked in our mind with memories so hallowed, shall yet return to her Lord and receive Him as their true Messiah.

What can we do towards this great end? Preach the gospel. The command of our Lord binds us, the love of Christ constraineth us to the task. Above all the clouds of futile controversy, above our tempest-tossed good will and ambition His injunction makes itself heard: Make ye disciples of all nations. That is the uplifted standard of our enduring victories in paganism as well as in Judaism, the trumpet blast far-sounding and urging us to aggressive heroic labor. Jesus Christ has a right to command. His authority is grounded in His own royalty, in His personal greatness, which the criticism of past decades and centuries has rendered only the more manifest. Every nation shall become His eternal possesion. The science, philosophy and advancing culture of our day are hand-maidens to the imperial Nazarene. Behold Christ crowned! His hand wields the potent sceptre of unrivalled ages; His power is increasing with alacrity along the line of aggressive missions.

And is not this the mainspring of all missionary zeal, enthusiasm, consecration? It is is ours to obey when Christ commands. Mission the Jews, mission the Gentiles. The outcome and destiny of all things is God's affair; obedience to Him, by Whom I have been redeemed, is mine. And though, like the famous warriors, our path be endangered by certain death, leading to the very jaws of hell, the votaries of Christ have no right to pause, but to go on and press forward with the sword of the Lord and His anointed.

Ours "not to make reply,"
Ours "not to reason why,"
Ours but to "act and die."

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Why do you call alms the Lord's money? Because it is for carrying forward the Lord's work.

The Disciples (the Christian Church) began foreign mission work in 1875, with an income of $1,700. Last year they had $65,000.

The whole giving of the Presbyterian Church (North) for congregational work outside last year, was almost $10,600 000, i.e. $16.00 per member. Their communicant membership is almost 662,000.

In our 1,500 congregations have we not 500 men and women who are able each to *give $100 a year for three or five years to lift* our educational work up to where it should be? *Has anybody asked them to do so?*

In the Christmas news from our missions we notice two things: nearly all of them gave alms for some work outside their own field, and the missionaries were kindly remembered by their people with gifts of value.

The encouragement and warning of Matthew 25: 31–46 relates not merely to the bodies but much more to the souls of men. That passage has a rich missionary meaning. We must give spiritual food and help to the needy.

Rev D S Fouse who for twenty years has done missionary work in Iowa and who knows the field says: "I do not think any of the Iowa missions will ever need to be abandoned (as some have been) unless they die for want of pastors."

The Women's Home and Foreign Missionary Society of the Lutheran Church supports in the foreign field: Lady Missionaries in India, Zenana Workers, Female Schools and Woman's Hospital; and in the home field: Freeport Mission, Lincoln Mission, Denver Mission, San Francisco Mission, Los Angeles Mission.

Missionary Review of 1886.

Persecution in some parts of Africa. Encouraging progress in others. A great work in Madagascar. Steady advance in India. Protestant missions in China spreading. Medical missions have unlocked Korea. Nearly all of Japan is calling for the Gospel. The Islands of the sea are fast becoming strong-holds of Christianity. The church at home is more prayerful and interested.

What System Does.

For a year or more the Sunday school at Bloomsburg, Pa., under a new constitution, gave to missions and church-building the offerings of the first Sunday of each month, together with those of Christmas, the whole lenten season and Easter the school is not large, numbering only 140 all told, with an average attendance of about 100; but the Alms for the past year were $73 00. On the other Sundays of the year enough was raised to pay for all the literature used, including 50 copies of the *Herald*, 40 of the *Treasury* and 40 of *Sunshine*.

This was not done by wealth but by system, and any other average school can do the same thing, with great benefit to its members.

Family Reading.

The Silent Years.

BY FRANCES L. MACE.

Hymn of shepherds, song of angels,
Heaven's own lamp, the Bethlehem star,
Costly gifts of gold and spices
Brought by Magi from afar,
These proclaimed the joy of earth
Over our Immanuel's birth.

Guarded from the sword of Herod
By the message from above,
Led along His infant pathway
By the holiest mother love,
As a child His steps we trace
To the Temple's inner place.

Then there comes a space of silence,
History's reverent lips are sealed;
Nothing of His growing manhood
To our loving quest revealed.
Who can tell what strifes were won
As those silent years went on?

From His Father's house an exile,
In what loneliness of soul
Did the human heart within Him
Shrink before the Godlike goal.
O'er each dawning gladness still
Saw He Calvary's clouded hill.

Oh! though kindred and though stranger
Coldly viewed His humble mien,
He was gathering strength for battle
Such as time had never seen.
Silence in the earth and skies
Preludes best such victories.

And to us who fain would follow
In the shadow of His cross,
Comes the message, "Bear in silence
Days of waiting, woe and loss.
Healing balm for all your tears
Blossomed from those silent years."

—*Advance.*

The Proconsul's Daughter.

BY FLAVEL S. MINES.

"Most noble Festus, wilt thou be present at the sacrifice to-day?" inquired a young noble of Rome, about the year A. D. 307, overtaking a friend walking in the direction to the theater.

"Aye, there I am now bound. I wish to see the combat between the giant Neros and our own Gallius, which takes place before the trial of the Christian. I have a wager upon Gallius."

"Well, mayest thou win; but thinkest *thou, Festus, that the fair Helen will appear?* The talk is that the Emperor has relented."

"Nay! nay! Cretes; the Emperor fears too much the people, and, besides, an example must be made of these Christians. What wouldst thou if thy mother and sister join this sect, and worship in common with slaves and bondsmen? Bah! the thought makes me sick," and the young Roman patrician drew his costly mantle around him and walked hastily on, as if to escape the thought of any such thing.

"What thou sayest is too true, and since Diocletian died we have had no noble blood offered, and the gods and the people must be appeased, but I would sooner see a hundred slaves in the arena dying, rather than one such spectacle as to-day," answered Cretes, musingly. "However, the girl may sacrifice to the gods."

"Thou knowest not the Lady Helen; when she is determined, naught can move her; and then the Christians seem to be endowed with special tenacity when in the arena. Indeed, I have seen but two 'apostatize,' as they call it," said Festus, "and they both turned Christian again in a few months, and died bravely by lions. I wonder can there be anything in their religion?"

"By Mars, Festus, art thou turning Christian? But stop, let us see what else the Emperor has provided for our amusement," and the young men halted before a placard, on which was written the programme for the day.

Such was the state of Rome at that time. Diocletian had perished most miserably a short time before, and Galerius Valerius Maximus, a man who had risen from the ranks of the soldiery, had, after much fighting, assumed the purple of the Roman Emperor and the title of the "Ever-Augustus Cæsar." Meanwhile, engaged in fighting the battles of the state, Galerius had not noticed the growth of the Christian Church in Rome, which had increased wonderfully, adding to its ranks, nobles and slaves, and now the Emperor turned his attention to the futile endeavor to blot out the religion.

On this day there was to be an example made, that would, it was hoped, strike terror into the hearts of the people. Helen, the daughter of the proconsul, had embraced Christianity, and now she must sacrifice to Jove or die by lions. Strenuous efforts were being made to save her, but the Emperor, usually willing to grant his favorites desires, this time was firm, for he feared the people, and this sacrifice would appease the public mind. Meantime, the young men had arrived at the door of the theater.

"Ah, Cretes, whence come those noble pillars?" inquired Festus, pointing to two magnificent alabaster columns, directly in front of them.

"They were brought, I hear, from Africa, by the Emperor, who has taken a great fancy to them and calls them after the gods Castor and Pollux. Are they not superb?' and the two friends entered and joined their circle of acquaintances.

The columns referred to, stood at the gate where the gladiators and prisoners entered the arena. Strong and firm, they supported the stones that upheld the seats of that part of the theater, and as Cretes said, they had been brought from Africa, where they had caught the fancy of the conqueror, and now they graced the Roman amphitheater.

Have you ever stood in the center of the ruined Colosseum and admired the beauty and grandeur of the building in its decay? Then you can picture to yourself how it looked upon a festal day. The brilliant awnings overhead to protect the fair dames of Rome from the fierce rays of the sun, the colored robes, the flashing jewels, the still brighter eyes, mingled with the sweet perfumes of the East, all served to add to the beauty of the place, that seemed a paradise on earth, while in reality it was a temple of barbarism. Now the gladiators had fought, and the *meridianii*, a sort of inferior gladiators, who fought about noon to pass away the time, had duly covered themselves with dust and glory. The seats about the raised dais of the Emperor, reserved for his household, began to fill, but most of the eyes were directed to where the proconsul and his wife sat engaged in earnest conversation. They were obliged to present themselves at the trial of their daughter by imperial command. Julia the proconsul's wife, who, a few months before, at the feast of Jupiter, had gazed on the most shocking spectacles unmoved, now shuddered at the gladiators before her. Was it possible, but the people only thought it in their hearts, that she, also, had turned Christian?

In the center of the theater was erected an altar of stone, bearing on the front a brass plate, dedicating it to the "Almighty Jove," while a slow fire burned upon it, and at the sides stood two stands holding the incense. It was evident that the girl would have a chance to sacrifice before being delivered to the lions.

A low hum of voices announced the arrival of the Emperor. Instantly the proconsul and his friends gathered about him, but Galerius was firm, and after listening to the prayers of the proconsul, deliberately shook his head, and motioned for the girl to enter. Clad in a long, white robe, Helen advanced slowly to the altar, accompanied by two priests. With all the eyes of Rome upon her, the Christian girl stood before the pagan altar, as if in a dream, grasping tightly the incense the priests had forced into her hands, fearful lest she should drop it by accident, and thus seem *to sacrifice.*

"See, she is invoking Jove," whispered one matron to another, as her lips moved in prayer.

"Rather she is a witch," answered the Roman woman, "invoking aid of spirits," and the people caught up the cry—

"A witch!"

"To the lions!"

"A witch!"

For the last time the proconsul tried to prevail upon the Emperor, who might perhaps be touched by that beautiful face, to show some pity. But he had gone too far to withdraw.

"When the pillars of Castor and Pollux fall without aid," cried the Emperor, at last, angrily, in a loud voice, pointing to the two columns, "will I forgive her."

Every one heard and turned to look in the direction indicated by the tyrant. Was it their imagination that made them think that the pillars moved? No! As they gazed the mighty columns bowed, as if in obedience to Divine command. Slowly, while the people were fascinated by terror, slowly they fell toward each other, until, stopping for one minute, they formed, so as to be seen by all who watched them, a perfect cross (X), then, with a crash, they struck the ground. Cries and groans of the populace who witnessed the miracle with fear filled the place. They looked not at the praying girl, who stood, unconscious of what had taken place; they strove only to depart. The Emperor, who had seen the effect of his words with dismay, tried to calm the people, but without success. Hurrying, pushing, jostling, the building was emptying fast. The proconsul, who was as astonished as the rest, now recovered from his dismay, and whispered to the Emperor to keep his word and pardon his daughter.

"Aye! Guards, protect the girl to her father's palace. This much will I do," he added, in a lower voice, to the pro consul. "But beware the people. Lords, attend me to the court."

Outside, not stopping to talk or conjecture, the people hurried home, while the guards, assisted by the soldiers of the proconsul, conveyed Helen to her father's house.

* * * * * *

"What thinkest of the event of to-day?" asked Cretes, meeting his friends, later, hurrying from the proconsul's palace.

"The people have not yet recovered from their fright. Strange! Marvelous! I have heard of such things during the reign of the god Decius, and odd things happened during Diocletian's time, but I cared naught for them."

"The God of the Christians is great," answered Festus, reverently, as he hurried on.

Cretes gazed after him, shook his head, and then proceeded on his way.

For days Rome was amazed and frightened at the wonder, but when popular clamor began to rise against the girl she was gone. It was whispered that the galley of Festus had conveyed her to a post beyond the reach of persecution, and the gay youth was never seen again in Rome. Far away, in some small village in Africa, lived Helen, with her husband, Festus. The young Roman, who in the morning had scoffed at Christianity, had been baptized in that faith in the evening. Now and again the rumor of persecutions would reach that happy home, but dangers never came near them, and the Church grew stronger daily, aided by the many workers. God chose many ways to make known the true faith in the early days, and, though probably Helen never knew on earth, the Church gained many converts by the strength of a weak girl.—*The Church.*

Youth's Department.

Rome Wasn't Built in a Day.

The boy who does a stroke and stops—
Will ne'er a great man be;
'Tis the aggregate of single drops
That makes the sea the sea.

Not all at once the morning streams
Its gold above the gray,
It takes a thousand little beams
To make the day the day.

Upon the orchard rain must fall,
And soak from branch to root,
And buds must bloom and fade withal
Before the fruit is fruit.

The farmer needs must sow and till,
And wait the wheaten head,
Then cradle, thresh, and go to mill,
Before his bread is bread.

Swift heels may get the early shout,
But, spite of all the din,
It is the *patient holding out*
That makes the winner win.

—*Alice Cary.*

Little Red Riding-Hood's Home.

BY ELLA RODMAN CHURCH.

"I know where she lived," says little Alice. "She lived in the country near a beautiful wood, and she had to go through the wood to get to her grandmother's house. And then the wicked wolf saw her, and he ran on ahead and got there first, and then—and then—"

It is too harrowing, and tender-hearted little Alice, as she thinks of the poor old grandmother, breaks down and cries.

This is the little maiden's favorite story, and she will coax the larger children to play "wolf," and then scream and hide her face in her mother's dress when the savage animals run after her on all fours, with brown or golden curls hanging down their backs, and growl fiercely for their supper.

The shrieking and laughing and growling go on until Alice is carried off to her little white bed, and the older children gather round for a story.

Charlie says: "Where did Red Riding-hood live, auntie? Do you believe it was a place just like this, with a mill-pond and woods and fields like ours?"

"No indeed, my little man, not in the least like this; and I am very doubtful about the wood, for trees are scarce there. Little Red Riding-hood lived in Brittany."

"Why, that is *England*," exclaims Laura.

"Wrong, my little geographer. *Britain* is England, but Brittany is the northwest corner of France. Here it is on the map for you; and although not very far from England—just across the Channel—it is different in every way, and the people seem to be a race by themselves It is a poor, barren country, washed by the sea, and very dreary, and it is chiefly famous for its Druidical stones. The Druids were priests, and had a strange religion, that has passed out of the world. They held their services in groves, and made altars and monuments of immense stones, some of which are standing now, but many of them have fallen to the ground.

"There are large sand hills, or 'dunes,' all along the coast of Brittany, and the quicksands—that is, places where the sand is largely mixed with water, and not solid enough to support a person's weight—are very dangerous, especially for travellers who pass them after dark, and often sink into their treacherous depths.

"The men and women of Brittany are queer-looking objects, and seem as if they were dressed for a masquerade. The men wear their hair very long, even reaching to their shoulders, and their hats are very broad brimmed. Their dress seems to be all waistcoat, and this absolutely long garment is often of the brightest colors, gaily embroidered. Their trousers end just below the knee, and display to great advantage the thick woolen stockings and ugly shoes which give their feet the appearance of being in boxes.'

"The women wear a snowy cap with wings which entirely conceals the hair; their skirts are short and scant, and the whole dress clumsy. The style of dress varies in different provinces, but it is handed down from generation to generation, and fashions never change.

"The people of Brittany delight in stories and songs, and on a cold winter evening the villagers will meet at some particular cottage where there is a good large room, while the great blazing fire gives all the light that is needed. The women form a spinning circle, and are as busy as bees, while the young men range themselves outside of the line. All the old stories that have been told over and over again for hundreds of years are repeated at these meetings, and enjoyed a great deal more than if they were brand-new. Every one must tell a story or sing a song to amuse the company, and the stories and songs are always about things that happened in Brittany.

"It was probably in one of these spining circles by the winter fireside that the quaint legend of Red Riding-hood was first told; for wolves abound in Brittany, and the recent loss of some child in this dreadful way may have been the foundation of this story which is so very sad and yet so very delightful.

"Wolf-hunts are very common in Brittany, and sometimes in the deepest recesses of a wood the hunters would come upon the 'wolves' kitchen." This is the spot where savage animals enjoy their repasts which they do not take the trouble to cook, and fragments of bones and fur which are left around show the kind of provision that they indulge in.

"These creatures are also said to have a dancing saloon—an open place in the forest with a beaten path aronnd it—and here they come to frolic by the light of the moon. Farmers living near the woods have declared that they heard the wolves howling like dogs at the sound of the Angelus, or morning bell, from the church tower, for their revels must now be ended. The farmers do not like them, for, thanks to the prowling wolves,

'There is no flock, however watched and tended.
But one dead lamb is there.'

"The story of Little Red Riding-hood is found in Germany too, and other northern countries; but there the ravishing wolf is nigh, or Darkness, and Little Red Cap, or Red Riding-hood, who is swallowed up by the cruel beast, is Evening with her scarlet or crimson robe of sunset.

"This is much the prettier story of the two."—*Harper's Young People.*

One Use of Birthdays.

You know that birthdays are the days that our friends remember, and tell us they do, by sending us presents. Now, these presents should always mean this: "I send you this to tell you how glad I am that you were born. You have made me happier because you live in this world." I wonder if we are all trying to make our friends feel this.

There is a blue-eyed little girl not a thousand miles from New York who calls her birthdays "worth days." She is so sweet and lovable that every day she lives is a "worth day" to those about her. We can all make our days "worth days" to our friends, each day richer and more happy because we live here, if we try.

There are different ways of celebrating our birthdays, but those that are most to be desired are thanksgiving birthdays. Last winter there was such a pretty birthday celebration not far from Boston that I know you will enjoy hearing about it.

The little girl was twelve years old. She had been receiving presents and birthday letters all day When night came and the family were all at dinner—a dinner prepared especially to suit this little girl—she came into the dining-room carrying a tray, on which were a number of paper parcels, neatly tied. Each parcel had on it a white card, with the name of some member of the family, and contained a gift. These she gave to each one, to remember her birthday by, she said, and had been purchased by saving her own pocket money. That certainly was a pretty way of keeping a birthday. Giving, you will find, makes you just as happy as receiving, and sometimes more happy. In a small Sunday-school room in New York State there is a pretty money jug standing on the desk. On the Sunday after each teacher's and scholar's birthday they put into the jug a penny for each year they have lived. Johnny, who is five years old, brings five pennies; Johnny's father, who is thirty-eight years old, brings thirty-eight pennies—one for each year. This money goes to the missionary society of the church.

These pennies must be thankofferings. You might try it in your family. Have a money jug on the dining-room mantle, and use the pennies to buy Christmas presents for some one who would not have any Christmas if you did not remember him. Call the jug, "The Birthday Jug."—*Christian Union.*

Neatness in Girls.

Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with is better looking than a girl, but his clothes are of a different sort, not so many colors in them; and people do not expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. I went into a little girl's room once, and all her clothes were on the floor, and her playthings, too. Learn to be neat, and when you have learned it, it will almost take care of itself.

Home Politeness.

A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the opinions of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of the deportment and character. We say to every boy and to every girl, cultivate the habits of courtesy and propriety at home—in the sitting-room and the kitchen—and you will be sure in other places to deport yourself in a becoming and attractive manner. When one has a pleasant smile and a graceful demeanor, it is a satisfaction to know these are not put on, but that they belong to the character, and are manifest at all times and under all circumstances.—*Lutheran.*

Pleasantries.

To a religious newspaper it does not seem to be quite the thing to depend on the profanity of the passengers to keep the street-cars hot these cold days.

"More labor troubles," sighed Costigan, putting on his coat, "more labor troubles; when will the laboring man in this land have peace and his honest rights?" "What's the matter," asked his wife, "another lockout?" "No," answered the laborer, wearily, "the boss has yielded, and I've got to go back to work again."

A little girl was present at a school examination where the question was asked, "What is a hypocrite?" For some time the children were unprepared with an answer. At last the teacher supplied one: "A hypocrite is a man who makes believe to be really good when he isn't. Sometimes a man will give a lot of money to a church to make people think that he is better than any body else." "Well, my papa isn't a hypocrite," said the little girl, "for he gives only a penny every Sunday!"

A young negro in the South was converted and wanted to preach at once. His elders, however, thought he was not fitted for this important work; but he well-nigh staggered them by relating a vision, in which he had plainly seen the letters "G. P. C.," which, he believed, could mean only "Go preach Christ." But a white-haired negro preacher slowly arose, and told the ambitious young brother that, while he had no doubt seen the letters in a vision, he had failed in the interpretation. They probably meant "Go pick cotton," or "Go plough corn." This settled the matter.

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,
Rev. C. S. GERHARD,
Rev. J. S. KIEFFER, D. D. } SYNODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

☞We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, FEBRUARY 2, 1887.

The address to the students of the Western Theological Seminary in Allegheny City, last week, was delivered by Rev. Dr. Richard Lea, who chose for his subject, "Reminiscences of Rev. Joseph Patterson, Luther Halsey, D. D., and John W. Nevin, D. D."

We have just read of a little one who pinned a paper to her Christmas stocking with this motto written upon it: "The Lord loveth a cheerful giver." This was done doubtless in childish simplicity, but it shows about the average of human nature in people who expect to be recipients of favors. There are many, however, who do not put much store upon the Divine love, if they are to be contributors They generally interpret a noted passage of Scripture to mean: It is more blessed for *you* to give than for *me* to receive. Let me have the gift and you may have the blessing.

Last year the Methodists undertook to raise one million dollars for missions, and failed by a few thousand dollars, although legacies were included. This small deficit could have been made up to save the glory of the denomination, but they declined to do that, on the ground that it would not be a square transaction. But they resolved to pick flint and try it again, only they propose to raise the amount this year by collections only. Rev. J. W. Burns, of Springfield, Ohio, writing to Chaplain McCabe on the subject, says: "We are ahead of the collections of last year for corresponding time. I must confess a feeling of humiliation, however, when I think of the fact, that while you and your co-laborers have such *hard* work to raise 'One Million for Missions' in this great country, the State of Ohio alone pays two and one half millions for the privilege of dealing in intoxicating drinks."

The Drink Problem.

The *Journal of Inebriety* takes the ground that the "drink problem cannot be solved by moral suasion or prohibition; it is a question for science and scientific study. In the march of progress beyond the noise and enthusiasm of temperance reformers the great forces of civilization are seen recruiting inebriates along lines of cause and effect as fixed as the motion of the stars."

We clip the above paragraph at second hand from the *Churchman*, without knowing in what connection it stands originally. We do not know the *Journal of Inebriety*, but take for granted that it is not committed to a one-sided view that would exclude moral suasion and proper legislation as factors in the matter of temperance reform. We rather think that it simply regards these as insufficient in themselves, and in this it is nearer right than many people suppose.

It speaks of the "drink problem" as a question for "science and scientific study," and before we dispose of this statement in too summary a way it would be well to inquire what is meant by "science" and "scientific study." Certainly there is no exclusive reference to such physical sciences as chemistry and physiology. If the remedy for drunkenness could be found in the mere intellectual knowledge of such things, we need only teach them to our children, for no chemist or physiologist could fall under the power of strong drink. This, however, is but a part of the fallacy that education is necessarily a deterrent from crime—a fallacy exposed by all observation, since Athenian culture fostered Athenian vice, and since men everywhere, in spite of knowledge and reason, find their very wills enslaved and rush with their eyes wide open into gross and debasing iniquities.

We know that enthusiasts are putting much reliance on such conceptions of science. Children are taught in the public schools to know how many bones are in the human body; they learn about the organs of respiration and digestion, yet the very hot-houses in which their intellects are forced may be so badly aired and lighted that they will come out with diseased lungs, and bleared eyes, and shattered nerves. The vitiated atmosphere will have a deleterious effect upon health, the knowledge of science to the contrary notwithstanding.

In the same way men now seek to promote temperance by enforced teachings in regard to the poisonous nature of alcohol, and by insisting upon unfermented-wine theories, which alone, it is claimed, can justify credence in the Bible. To square everything with these teachings science is put upon a Procrustean bed and truth is tortured in the interest of book-rings and fanatics. The main purpose seems to be to make strong drink the primal cause of all evil, and the persistence and ingenuity with which this object is pursued is astonishing. As an illustration of this, we cite an instance just reported in the secular papers. A little girl of less than a dozen years came home from school in a town near Boston, one day last week, intensely excited about the Lexington murder. A little inquiry elicited the fact that the teacher of the school she attended, a young woman, had given her class a talk, beginning with physiology and the effects of tobacco and alcohol, and gradually working around to the murder. She had not only talked of it herself with foolish interest, but required the little girls, one after another, to stand and tell all they knew of the horrible details of the tragedy. It would be impossible to fancy anything more morbidly and almost criminally weak minded.

We have no confidence in that kind of work under the name of science. Intemperance does not come from want of knowledge. The awful concrete fact that thousands are going to destruction through drink, is patent enough. But it does not deter men. They become familiar with it and are hurried along with the crowds to eternal perdition.

But there is a higher department of inquiry known as the sphere of Social Science, which may be called to the aid of men in solving the drink problem, and to this, we think, the *Journal of Inebriety* refers. There are men in this department as eminent and skilled as those who spend their time over retorts and crucibles, and the subject of their investigations is far more important. Their proper study is man not only as an individual, but in all his relations to his fellows—social, political and religious. They are not mere statisticians but men who collate and weigh all the factors and forces that enter into human life, and it is not strange that they should pay much attention to crime-cause.

What is remarkable about the most prominent of these philanthropists is that they set down drunkenness as itself an *effect*, whereas it is generally looked upon as a first *cause* of evil. The popular inquiry may be illustrated in this way: A crowd of people in a city is seen running towards one spot. They ask, "What is the matter?" and are told that a fireman has been killed. They ask how it happened and are told, "The ladder broke." That satisfies them. They do not stop to inquire what made the ladder break. The decayed timber and the faulty construction are not thought of, as the more remote, but real cause of the calamity. So when they read of the ten thousand crimes committed by men under the influence of intoxicating liquors, they may never stop to ask *What makes them drink?* Now the most eminent of all social scientists in this country and in Europe do not pretend to deny that the immediate occasion of crime, even in a majority of cases, is the bad influence of intoxicating liquors, and they would like to see the temptation of men to indulgence restricted or removed, although that, instead of curing the disposition to murder, might only render the act impossible by taking away the instrument of death. But they wish not only to prevent the crime but to eradicate the propensity to commit it. They go to a jail and ask a convict, "What brought you here?" The answer is, "Rum." That indeed is often claimed as a palliation. But when they ask, What first led you to indulgence? they find that there are deeper depths. The real cause is at least one remove farther back. Hereditary and inherent depravity; want of moral power; bad family influences; evil associations; corrupting amusements; defects in the laws and in their administration especially as these refer to the corrective treatment of vagrant youth; idleness and the want of trade knowledge, with no incentives to gain it;—these, besides the want of rigid regulations as to saloons and taverns, are among the fruitful causes of intemperance, and unless these great leak holes are stopped up the troublesome waters will pour into the ship faster than we can pump them out. In this view, the utterance of the *Journal of Inebriety* is worthy of earnest consideration.

But let it be remembered that social science too, is impotent in itself and that nothing but transforming grace is sufficient to correct the evil.

Demanding an Investigation.

Dr. Higbee, Superintendent of Public Instruction, has sent a letter to Henry K. Boyer, Speaker of the Pennsylvania House of Representatives, in which he says: "In view of the very grave charges made against the condition and management of the Soldiers' Orphans' Schools of the Commonwealth, I respectfully ask for a thorough investigation of the whole matter. Last April, when requested to resign my office under serious charges in reference to which I would not plead guilty, I felt it necessary to appeal to the Legislature; and now I shall most gladly welcome an examination by the honorable body over which you preside, with the hope that it may cover every detail of Soldiers' Orphan School work and management."

Sensible.

The sophomores of the University of Pennsylvania have fully determined to carry out the suggestions referred to last week. At a class meeting recently held the following preamble and resolution, which are sensible throughout, were adopted.

WHEREAS, The custom known at the University of Pennsylvania as the "Bowl fight" has, for some years past, been looked upon with disfavor by the faculty, and under its present restrictions has lost almost entirely its interest and excitement without gaining in dignity, and

WHEREAS, The custom, in any form, is no advantage, but a distinct injury to class and college spirit as well as to the university atheletics, bringing ridicule rather than honor upon our Alma Mater; therefore,

Resolved, That the class of '80 have no Bowl-fight this year(1887), and commend this action to future classes as a precedent.

Vows.

Vows are solemn promises made to God. They may be of a private or of a public character. We may make a promise to God known only to Him and ourselves. It is recorded only in our own hearts and in God's book of remembrance. We may also make a promise in the presence of witnesses, before the whole congregation. In either case the vow should be regarded as sacred and we should not fail to fulfill the obligation thus assumed.

There are those who shrink from such vows. They may have been blessed with children. They hesitate to bring them to the altar of baptism and publicly to assume the obligation to bring them up in the nurture and admonition of the Lord. They may be outside of the Church themselves. They shrink from making a profession of faith in Christ, and taking upon themselves the vows of confirmation. This feeling of reluctance often rests on the fear that they will not be able to fulfill such sacred engagements, and they dread to add to the burden of their sin the guilt of broken promises. Against such a course as this the following considerations seem capable of being urged.

There are engagements into which we enter of a social nature, and also in civil affairs, corresponding to the religious vows spoken of; and we do not hesitate to enter into these from a fear of not being able to live up to our promises. When two persons are married they assume certain obligations, they make certain vows. When men enlist as soldiers in the service of the government they assume certain obligations and make certain vows. When civil officers are inaugurated they take an oath to be faithful to their trust and to discharge their duties under the laws with honesty and zeal. And men do not hesitate to take such solemn vows, calling God to witness, from a fear of not being able to fulfill them. All are ready and willing to enter into such engagements. Why then should they be any less ready to enter into the engagements involved in religious vows and promises, such as are made in baptism and confirmation?

There is, no doubt, also, the thought, in the minds of many persons, that, if they do not make a vow to serve God, they will not be held so strictly accountable for not serving Him. But this is certainly a great mistake. God's laws and requirements are of universal application. "All souls are mine," He says, and "the soul that sinneth, it shall die." Every one, to whom the words of the Gospel come, must obey them, or else incur the guilt of disobedience. It will certainly be no excuse, at the judgment, to say that we never made any promise to obey. It will only add to the weight of our condemnation; for, in addition to all our other sins, we will be guilty of breaking the commands which enjoin such vows upon us. The vow does not, in these cases, originate and constitute the obligation; it is merely an acknowledgment, on our part, that such an obligation exists, and the expression of a resolution to discharge it.

Being convinced of our duty to serve God and yet doubtful of our ability to do so, the making of a solemn promise, in the presence of men and angels, or privately before God and our own souls, will aid us very greatly in rendering Him service. In this we commit ourselves; and it is universally admitted that, when once committed to a cause, men find it easier to support that cause than if this were not done. One may hesitate on the banks of his Rubicon, but when the die is cast and the plunge made, and the fair shores of his Italy are reached, hesitation is apt to vanish. A moral influence is exerted upon the heart by the knowledge that the vows of God are upon us. This is so because such are the laws of our being. Human nature is at the bottom of it. Hence parents are exhorted to remind their children of their baptismal vows and obligations. The thought of vows is expected to exert a power over their lives for good; and it undoubtedly has that effect. Those who wish to do right, therefore, and yet hesitate to commit themselves to Christ's cause, lose the powerful aid which such a committing of themselves is calculated to bring them.

And besides all this, we are authorized to expect divine aid in fulfilling the vows made according to divine command. The Almighty never gives an order without giving, at the same time, the strength to carry it out. Many of the Saviour's miracles illustrate this. He commanded the lame to walk and the dead to arise, and in that moment they received power to obey. So the Church has grown to its present proportions, not through men's energy or eloquence, but through God's power, working in and through men, to turn many to righteousness. When we make vows unto God, then, we are to expect His aid to help us to pay them. "My grace is sufficient for thee," He says. Having promised His help He will assuredly give it. And it is "by His help alone that we are able to fulfill our vows by leading holy and obedient lives." L.

Death of Mrs. W. H. Seibert.

The death of this estimable lady, the wife of Elder W. H. Seibert, of Harrisburg, Pa., occured on the 24th inst., of typhoid pneumonia, after an illness of four days. Her funeral took place on the following Thursday, (27th). Elder Seibert has certainly the full sympathy and prayers of the Church in his sore bereavement.

Communications.

Re-Dedication of St. Paul's Reformed Church, Manheim, Pa.—A Beautiful Structure.

Sunday, January 23, smiled auspiciously upon St. Paul's Reformed congregation, Manheim, Pa. This day set apart for the re-dedication of their remodeled and enlarged church, was one of the most pleasant of the whole winter, and large congregations crowded the beautiful sanctuary.

In the morning Rev. E. V. Gerhart, D.D., President of the Theological Seminary, Lancaster, preached ably from Haggai 2; 9—"The glory of this latter house shall be greater than of the former, saith the Lord of hosts." Revs. Dr. Stahr and Zinkhan conducted the services.

In the afternoon Rev. J. S. Stahr, Ph.D., of Franklin and Marshall College, preached eloquently from Ps. 84: 3. At this service the act of consecration was performed by the pastor, Rev. Warren J. Johnson, during which a choir of about 50 voices rendered a dedication hymn.

In the evening Rev. L. F. Zinkhan, formerly pastor, now General Agent for the Maryland Prisoners' Aid Association, delivered a forcible sermon on Ps. 68: 28—"Thy God hath commanded thy strength."

At all of these services the choir under the leadership of Mr. H. H. Gingrich, with Miss Nettie E. Hostetter and Mrs. H. H. Gingrich as organists, rendered excellent music. The anthems for the occasion were well chosen and rendered with much expression.

The joy of the pastor and congregation can well be imagined on this occasion. At a cost of $5000 they have enlarged and renovated their church, so that little of the old building is to be recognized, and the edifice, in the interior especially, is one of the most beautiful in the county. A member of the Reformed faith, who has traveled extensively at home and abroad, and who lately visited Manheim, declares the church to be a credit to the "Reformed church at large." An addition of 15 feet has been added to the rear of the building, together with a large semi-circular pulpit recess. The front has been entirely remodeled. The windows are gothic, of various sizes. A massive yet graceful gothic archway leads to the door, over which is a transom of rolled cathedral stained glass, containing a dove, and "St. Paul's Reformed." On either side of the vestibule wide staircases, laid with matting, lead to the main room, at the foot of which are large plate glass double doors. The glass of the various doors is engraved with the inscriptions, "Let us go into the house of the Lord," "Let us meet together in the house of the Lord." Cross and crown, anchor with dove brooding over it, and at the top of each door an engraved sheaf of wheat.

In the upper room, which is 70x40 feet, no vestige of the old appears; all is new. Instead of a choir gallery a choir platform is erected in the rear of the room, on which are walnut chairs. Fifteen gothic stained windows, of rolled cathedral glass, admit a charming light into the room. In the pulpit recess on either side are windows, one with the emblems Alpha and Omega, and an open Bible; on the other the monogram I. H. S., and a lamb bearing the banner of the cross. The other windows in the room are memorial, rich in design, beautiful in colors, the various emblems, lily work, etc., reflecting great credit upon the artistic skill of the manufacturers, S. S. Marshall & Bros., Allegheny, Pa., and giving a beauty and rich finish to the otherwise beautifully decorated room. We can give only the inscriptions on the windows, without a description of each window.

1. In memoriam, Rev. Isaac Gerhart, formerly pastor, by the congregation.
2. In memoriam, Levi H. Johnson, by his son, the pastor.
3. In memoriam, Henry N. Kline, by his brother, A. Kline.
4. In memoriam, Catherine Keener, by her sister, Susan K. Keener.
5. In memoriam, Fanny May, by her friends.
6. Left blank—reserved for inscription.
7. In memoriam, Elizabeth Arndt, by her three daughters.
8. Memorial of H. C. Boyd and family.
9. In memoriam, Jacob H. Kline, by his daughters, Lizzie, Ella and Susie.
10. In memoriam, Ann K. Uhler, by the congregation.

11 and 12. Inscription plate left blank for the present.

The large double window (gothic) in the front is the most prominent of all and is the memorial of John and Mary Fulmer. The woodwork in the room is of walnut color.

The entire church, including choir platform, Sunday-school and library, is carpeted with beautiful red ingrain carpet. The carpet for the main room and the matting for the stairs was purchased by the Ladies' Sewing Circle. The members of the Sunday-school purchased carpet for their room. A beautiful walnut pulpit, and three large massive walnut chairs, upholstered in maroon plush, are on the pulpit platform, a communion table and chancel chairs, also walnut and upholstered in plush, within the walnut and ash chancel rail. The pulpit furniture is the gift of the Young People's Mite Society. From the pulpit hangs a rich plush scarf, with golden silk fringe, on which is worked the monogram, I. H. S., this, together with the book marks, was the gift of a lady member. The pulpit Bible was presented by Mr. George W. Childs, of Philadelphia.

Private stairs, carpeted with ingrain carpet, lead from the library to the pulpit platform. The walls of the main room are decorated with a light terra cotta color, and the ceiling laid off in panels of various harmonious colors, the central panels being surrounded with borders of gold. The pews, arranged in circular rows, are of walnut and ash, of latest design, from C. C. Dunnells & Co., Pittsburgh.

In the centre of the church is suspended a beautiful solid brass gas chandelier, ecclesiastical in design, the coronas richly designed. A gas chandelier, of same pattern, is in the large pulpit recess, while wall brackets of like design are in the rear of the choir platform. These are from Thackeray & Sons, Philadelphia. Large new furnaces heat the church. The Sunday-school room is decorated tastefully, while neat and attractive gas fixtures have been placed in the room. In the infant room have been placed arm chairs, assorted sizes; the room is carpeted and made attractive with pictures on the walls.

Throughout, the entire church is perfect and complete in all its parts. It is certainly a grand accomplishment. Considering that the pastor did not speak of these repairs until last July, it can be seen that the work was promptly begun, and executed well during the past six months. A year and a half ago the congregation summoned first vigor and courage, when their young pastor came amongst them, and their interest continued unabated. Surely can they say, "Hitherto hath the Lord helped us." N. B. N.

Missionating in Kansas.

DEAR MESSENGER:—Let me try to give your readers a little idea of the way things are done in the west, especially in Kansas. 1st. About all the churches of Christendom are vieing with each other to get a good foothold in the more important towns, and in some not so important. Here at Wichita during last summer and fall there were eight congregations organized, and there promises to be as many more organized next summer. It is very likely that by next fall we will have at least twenty five church organizations in this city. We have people of all imaginable creeds, and plenty of no creed, or that never go to church.

I am glad to say there are many very excellent Christian men and women in the west, and in Wichita. The churches are usually well attended, and contributions to benevolent work quite liberal. For example, last Sunday our little Reformed Mission congregation, worshipping in a school-room, contributed as follows: The Sunday-school, $1.95; at regular morning service, $2.45; in the evening at a missionary service, $3.77, making for the day, $8.17—by basket collection. If our old, strong congregations in the east gave in this proportion there would be a hundred times as much raised for Christian work throughout the church as there is. This mission has a very earnest and faithful little band of workers, and with God's blessing is sure to succeed. Recently we have had some valuable additions from the east

to our working force, and expect more very soon.

Of course there are not a few people here, and elsewhere in the west, who take little or no stock in the church or her work. I am sorry to confess there are some who were active church members in our Eastern States and in Europe, but who have been here two, four, six and even ten years, without identifying themselves with any church. Neither can they be persuaded to renew their membership. They have become so demoralized by their greed for the things of the world that it is apparently impossible to win them back to the church and to a pious life. The desire to get gain and the spirit of worldliness in general has taken possession of them.

Others have given themselves up to all sorts of fleshly indulgences and carnal gratifications. Theatres, dime museums, slugging matches, horse races, and every imaginable form of amusement and entertainment are liberally patronized by the general public.

Even some of the churches, catering to depraved tastes, resort to various questionable means to make it pleasant for the public, and to raise funds for their work. It was because the consistory of our Reformed church at Cheney, Kansas, would not consent to carrying on our mission work in some of the doubtful ways referred to, that Rev. J. H. Lippard, late supply of this little flock, withdrew from the Reformed church, took all the members with him he could persuade to follow, and organized a Congregational congregation. Sad to say, some fifteen or twenty who were baptized, raised and confirmed Reformed are of the number of those who have been led away from the church of their fathers by this erring brother. They seem to think the consistory was exceedingly tyrannical in not permitting the cause of Christ to be dragged down to the common level of the world. Oh! if the sainted Isaac G. Brown, who organized these Cheney people into a Reformed congregation, and was instrumental in building a church for them, could speak to them from his heavenly home, how he would exhort and plead with these dear people—some of them his blood kindred—to return to their first love—the honored church of their fathers—and to the safe old paths of true gospel methods of church work.

Mr. Lippard and his following now have "Blind Man's Buff"—ten cents admission—on Christmas night, instead of religious Christmas services; and a supper for those attending a masquerade ball on New Year's night, for the benefit of the Congregational church of Cheney!!!

Thanks to the firmness and churchly Christian training of Elders J. Surbeck, Samuel Wolf and others, at least one half the Reformed membership of Cheney were saved from being led into such folly (to call it by a very mild name). We still have a remnant, therefore, at Cheney, who stick to the churchly customs of our Reformed Zion, and there is hope that this almost ruined interest may yet be saved to become a power for good in the community. The writer is trying to serve it as best he can in connection with Wichita congregation. Cheney is 26 miles west of Wichita, in the midst of a splendid agricultural district on the Niniscaw River. The Wichita and Western R. R. passes through it, and there is a road now *building* from north to south down into Arkansas and Texas. Farm lands are still cheap in this section, bringing from $20 to $40 per acre, according to improvements. Any Reformed people thinking of coming to Kansas to engage in agriculture would do well to look at this country. There are no better farm lands in Kansas, or in the west, and then we have a good church building in Cheney where services are now held every two weeks. I shall be glad to give further information to any one desiring to know more about this locality.

With kindest remembrance to all who have aided the Wichita Mission, and to all old friends, I am yours in the faith,

J. W. LOVE.

406 S. Market St., Wichita, Kans.

Missionary Anniversary at St. Petersburg, Pa.

After the meeting of Pittsburgh Synod in 1885, the pastor of St. Peter's church of this place, in obedience to the instructions of Synod, called a meeting of the women for the purpose of organizing a Woman's Missionary Society. This call met with a feeble response. A very few ladies attended. But they organized, met every two weeks, worked with zeal, and accomplished a good deal more than their first few meetings led them to hope.

On Sunday evening, January 23rd, they held their first anniversary meeting with success. The weather was unfavorable, and the congregation was not as large as they desired. Still those present were interested. There were songs of praise, missionary hymns, prayers, recitations, etc., and the annual report read by the secretary, Miss Saidie A. Kifer, which was as follows:

Report of Recording Secretary.

Omitting minor matters our report aims at giving only the chief items of business considered during the past months. We feel that the report is rather modest, yet after looking back to the day of our organization we have great reasons to be encouraged.

It was some fifteen months ago that our minister in response to an action taken by the Pittsburg Synod, called the ladies of our congregation together for the purpose of organizing a Woman's Missionary Society. And why did the Synod take an action to have a Woman's Missionary Society organized in all of our congregations is the question so frequently asked. The doors of these societies are not closed to the male portion of the congregations, as many suppose. They are thrown wide open and all are welcomed as honorary members, but Christian women feel that this is their work, that the conversion of the heathen world depends mostly on them, for as you are all aware the women missionaries can gain access to the heathen women as the men cannot, and if the character of the women marks the standard of society then it is important that the women be reached.

During the past year the Reformed church has sent two lady missionaries to Japan, but the call is for more. It is the aim of these societies to interest the women in this wide field of work, so that the time may be hastened when a great number will be willing to sacrifice home and native land for Christ's sake.

The idea of a weak, friendless woman, without husband, father or brother, trusting herself among a heathen people is one full of moral grandeur. Yet many women are engaged in this work and through them many are receiving the enlightenment and blessing that ever follows the knowledge of Christ.

In response to OUR minister's call seven (7) ladies met in the basement of the church and organized our society with the following officers—Mrs. S. Z. Beam, president; Mrs. Dr. I. J. Wireback, vice-president; Nannie L. Smith, recording secretary; Sadie Kifer, corresponding secretary, and Mrs. Henry Fulmer, treasurer.

Our membership has increased to 47—ten being honorary members. The collections have amounted to $30 61, all being paid by the weekly dues at 1c. a week with the exception of a gift at one time of 50 cents, and at another of $1.50, both being given by ladies.

We have had twenty-seven regular meetings. At these meetings letters from our missionaries in Japan and in the far west have been read, missionary topics discussed, passages from the Scripture referring particularly to missionary work have been recited. Essays, select reading, recitations and music have helped to make the meetings interesting and beneficial.

There have also been two musical entertainments and one lecture by Rev. A. C. Whitmer, Superintendent of Missions, all of which are yet fresh in the minds of our hearers.

Deep interest in the work has been constantly shown, and all have been united in regard to the method of work. Thus far our work has covered three departments—home and foreign work and church extension. Our first contribution was given to home work, $10 being voted out of the treasury toward paying backstanding classical apportionment. The second, $8 was given the Japanese students attending Franklin and Marshall College. The third, $5 was given the children's church at Abilene, Kansas. Thus we have contributed to each department of our work.

At the twenty first meeting, October the 1st, an action was taken that eight ladies be appointed to canvass the congregation for the back standing classical apportionment. Each lady had her district assigned to her, and in the course of a few months will visit every family in her district.

At the annual election, November 21st, the old corps of officers were re-elected, with this exception, Saidie Kifer, recording secretary, Miss Anna Beam, corresponding secretary. SAIDIE A. KIFER, Secretary.
REV. S. Z. BEAM, Pastor.

Another Missionary for Japan.

Not for our church, but from our church. Miss Rebecca L. Irvine, a daughter of Rev. Matthew Irvine, deceased, and a member of the Reformed church, Bedford, Pa., as announced in our last issue, has been appointed, by the Board of the Reformed church in America, a missionary teacher for Japan.

Miss Irvine had already signified her willingness to labor in the foreign field for our own church before the appointment of lady teachers was made by our Board. Our sister church having heard of her desire entered into correspondence with her through the medium of her pastor. She successfully passed a thorough examination and expects to enter upon her labors next summer.

We solicit for her the prayers of our church, to which she is ardently attached, that her health may be preserved and her labors blessed to the salvation of precious souls. E. N. K.

Special Meeting of Somerset Classis.

Somerset Classis met in special session in the Reformed church at Meyersdale, Pa., January 17, 1887, at 1.30 o'clock, P. M. The following business was transacted:

The pastoral relation existing between Rev. John S. Wagner and the Mt. Zion charge was dissolved, and he was dismissed to East Susquehanna Classis, Synod of the United States.

A committee of supply for Mt. Zion charge was appointed, consisting of Revs. A. R. Kremer, H. King and C. H. Reiter.

The office of Stated Clerk and that of Treasurer of Classis became vacant by the resignation of Rev. John S. Wagner, which were filled by election held, and resulted in the choice of Rev. C. H. Reiter Stated Clerk, and Rev. A. R. Kremer Treasurer.

The application of Mr. Tokeo Noya, a Japanese student, for aid, was referred to the Board of Beneficiary Education of Pittsburgh Synod, and Rev. G. A. Schwedes was requested to write to the Board of Beneficiary Education of Pittsburgh Synod, and make a full statement of the ability, worthiness, etc., of the said Tokeo Noya.

Some other items of business were attended to, of interest only to those immediately concerned. C. H. REITER, Stated Clerk.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Christmas Tidings.

Sunbury.—The festival of the Birth of Christ was celebrated by the Sunbury Reformed congregation, Rev. J. Cal. Leinbach, pastor. Early service at 6 o'clock. Largely attended. Music fine. Sermon appropriate. Children's service in the evening. New church crowded. Programme interesting. Large Christmas tree, brilliantly lighted with electricity. Presents in abundance. Children and congregation remembered orphans at Bethany Home.

Mazeppa.—A Christmas festival was held in the Reformed church at Mazeppa, in the White Deer charge. The house was decorated with evergreen. Addresses were delivered appropriate to the occasion. The pastor, Rev. W. W. Clouser, was kindly remembered in the shape of valuable gifts. On the 12th of January the people of the congregation and vicinity made him also a surprise visit bearing with them many tokens of regard in the way of necessaries of life.

Maryland.

Woodberry.—The Christmas festival was appropriately observed in special service on Christmas Eve and early service on Christmas morning, at Woodberry, Rev. E. R. Deatrick, pastor. At the former the school sang from "Hymns for the Reformed Church" and "Hymns and Carols," and read alternately with the pastor the Messianic prophecies. Revs. M. L. Firor and C. Clever were present and addressed the school.

In addition to the customary gift of confectionery and oranges, several other gifts were presented. Miss May Mummert, the organist, was made happy by the gift of a handsome dressing-case from the congregation. Rev. C. Clever, in a few touching words, presented to the pastor in behalf of the mission a fine crayon portrait of his mother, recently deceased. Several teachers were also remembered by gifts from their scholars.

One important feature of these services was the gathering of the alms for the orphans. The amount of the offerings was $16.87.

Kansas.

Abilene.—Grace Mission held an interesting Christmas service, in Grace Chapel, on Christmas evening. The entire school received gifts. Miss Mary E. Stauffer, the church and Sunday-school organist, received very handsome presents from the ladies of the congregation and her Sunday-school class. The pastor, Rev. T. F. Stauffer, was presented with a handsome gold watch and charm, by prominent men of the city, independent of denominational bias. The religious service was of more than ordinary interest, and enjoyed by the large audience present.

Grace Reformed Church, Abilene, Kansas, will be dedicated February 6, 1887. Rev. Dr. E. V. Gerhart, of Lancaster, Pa., will preach the sermon. Revs. Shuey, of Emporia; Lane, of Wichita; Gerhard, of Kansas City; Boliger, of New Basil, Kansas; with the clergy of the city of Abilene, will participate in the dedicatory service. A full and itemized acknowledgement of all monies and gifts to this mission will be made through the church papers at the earliest opportunity after the dedication.

Our Own Church.

Pennsylvania.

Philadelphia.—*Zion's (Ger.) Church.*—Rev. N. Gehr, D. D., preached his farewell sermon on last Sunday, January 30th, retiring from the pastorate he has so many years so well and ably filled. His address is changed from 1230 to 2404 North Sixth street. He has been at times in ill-health for several months, but is now in the enjoyment of comparatively good health. We trust his days of retirement may be indeed those of rest.

Grace Mission.—Rev. S. U. Snyder, pastor. Holy Communion was observed at Grace Mission, on January 23d. Four persons were received into full membership of the church. The Catechetical class is quite large and the prospects for a large ingathering at Easter are very encouraging. The Sunday-school has an attendance of two hundred and three. The usual festivities were observed at Christmas to the satisfaction of all present.

Norristown.—On Thursday evening, January 27th, the Rev. J. O. Johnson and his family were completely and agreeably surprised by a visit from a large number of the members of the church of the Ascension, who brought with them the kindest expression of affection and a purse containing about $30. The presentation speech was made by Frank L. Murphy, Esq. The evening was spent in pleasant conversation, interspersed with vocal and instrumental music. The exceeding kindness of the Norristown Congregation towards its pastor is heartily appreciated; and the mutual love and goodwill has increased continually by more intimate acquaintance.

Altoona.—The Holy Communion was administered in Christ Reformed Church, Altoona, Pa., Sunday, January 23d. The number of communicants was unusually large, and the occasion was one of deep solemnity and spiritual benefit. Seventeen adults were added to the membership. Rev. D. S. Dieffenbacher during his pastorate of one and a half years, has added one hundred and twenty-one members.

Scottdale.—A week's service in Trinity Reformed Church, Scottdale, closed on the 23d inst., with the celebration of the Lord's Supper. There were three infant baptisms, and seven additions to the adult membership—all heads of families. The pastor was assisted by Rev. C. R. Ferner of Mt. Pleasant.

Saegertown.—Rev. A. A. Black, pastor. Very interesting services were held in the Reichel Church of the Saegertown Charge from January 18th to 23d, ending with the Holy Communion. The pastor was assisted during the week by Rev. Eisenberg, of Greenville, Pa. Five persons were added to the church. During the fall, this congregation provided itself with new hymn books and a church organ, and as a result, great improvement is noticed in the music.

Reading.—*Second Church.*—Rev. C. F. McCauley, D.D., pastor. Rev. Rufus W. Miller, assistant. The annual congregational meeting in January was very largely attended. Reports were given of the different departments of the work and of the receipts etc. During the year over $3,000.00 was contributed for benevolent and church purposes. James T. Reber and Horatio Jones, were elected elders; Dr. A. S. Raudenbush and Irvin Smith, deacons; and John H. Printz trustee. The consistory afterward elected Mrs. Alice Mengel, treasurer of the congregation. In connection with the congregational meeting a social was given by the ladies of the church. The Holy Communion on the second Sunday of January was solemn. A large number communed. Seven persons were admited to membership by re-profession and certificate. Prof. T. M. Balliet, superintendent of the city schools gave an interesting lecture on "The Moral Education of Children," in the church January 20th. There was a large attendance. A pleasant episode of the evening was the talk of Prof. Mason, of Boston, who lived in Japan as the musical director of the Government University. He gave a vival account of the rapid studies Japan is making and the urgent need of more help and workers. These lectures etc., are given under the direction of the Young Men's Society of Christian endeavor of the congregation. A Young Ladies' Society of Christian endeavor has also been formed.

Cumberland.—We clip from the *Cumberland Daily News:* Another minister leaves our midst. The Rev. F. R. S hwedes has resigned as pastor of the German Reformed Church, after a ministry in this city of more than twelve years. His field of labor has been a very difficult one, but he has served his church faithfully, and lifted the congregation out of many severe trials. He has gained many warm friends here and all will regret to see him leave.

Frostburg.—The holidays passed off pleasantly bringing much temporal and spiritual joy to every one. The orphans of the church were kindly remembered, and with the Sunday-school celebration no one was forgotten in the distribution of handsome gifts. During December of last year a kind of sociable was held by the young people; and all the members working for its success, the sum of $320, was realized toward defraying the church-debt. A missionary society was recently organized by the pastor, Rev. G. A. Schwedes, which is rapidly coming into working order, promising well for the future. According to its two fold object it is called "The Literary Missionary Circle." At the last meeting (sessions being held every fortnight) the exercises consisted of readings, addresses, essays and debates, mainly on missionary subjects. Miss Wasmuth read a well-written essay on "Home-missions and our duty toward them." After a short address at the first meeting the pastor proposed a monthly tax of five cents; and the members showed the proper spirit when a motion to pay ten cents per month was unanimously passed. The officers elected are, Mr. J. Wiegand, Jr., president; Mr. Tharp, secretary; Miss Schell, vice president, and Miss Wehner, treasurer.

Personal.

We were pleased to have a call from Rev. *D. S. Dieffenbacher* one day last week. He was in our city for the purpose of solemnizing the marriage of his son, C. F. Dieffenbacher, notice of which was published in our last issue. He spoke encouragingly of his work in Altoona, Pa.

Acknowledgments.

St. Paul's Orphans' Home, Butler, Pa.

Christmas and other Offerings.

From Deep Creek charge, E Susquehanna Classis, by Geo. Hill,	$5 00
George Reuting, Titusville, Pa., per Rev. H. Diekmann,	5 00
Grace Reformed Sunday-school, Pittsburg, Pa.,	24 02
First Reformed cong., York, Pa., C. A. Shultz,	5 00
Trinity Ref. S. S, Everett, Pa., S. A. Gump,	7 95
Wadsworth Ref. S. S., O., E. K. Kremer,	9 69
Springboro Ref. S. S., O., Rev. W. H. Shultz,	3 00
Second Ref. church, Lake, Ohio, Rev. S. Ream,	3 50
St. Paul's Ref. S. S., Waynesboro, Pa., Rev. Isaac M. Motter,	11 10
Christ's Ref. S. S., Altoona, Pa., Geo. L. Freet,	25 00
Ref. S. S., Martinsburg, W. Va., Rev. J. A. Hoffheins,	5 28
St. Jacob Ref. S. S., South Bend chge., Rev. R. C. Bowling,	2 50
St. Luke's S. S., Kittanning, Pa., Rev. R. C. Bowling,	31 06
Florence Keil, Pittsburg,	5 00
Sadie Keil, do.,	5 00
Mrs. Hannah Bauman, Allegheny,	10 00
Trinity Ref. cong. and S. S., Columbia, Pa., Rev. J. H. Pannebecker,	18 00
W. S. Fisher, thankoffering,	1 00
Mount Pleasant S. S., Pa., Rev. C. R. Ferner,	23 82
First Church, Greensburg, Pa., Rev. C. R. Diffenbacher,	36 25
Ref. S. S., Scottdale, Pa., Rev. H. S. Garner,	5 25
Collected by Mary Riale, of Scottdale charge, Rev. H. S. Garner,	2 13
Ref. S. S., Middletown, Md., Rev. T. F. Hoffmeier,	17 25
Wills Creek charge, Pa., Rev. C. H. Reiter,	8 75
Greenville congregation, Pa., Rev. J. M. Schick,	1 70
Meyersdale charge, Pa., do.,	40 44
Zion's cong., 18.41; St. Paul's cong., 3 88; Rev. J. S. Wagner,	22 29
St. Luke's, 4 05; Trinity, 5 44,	9 49
Rev. J. S. Wagner and wife,	5 00
Somerset cong., Pa., Rev. H. King,	11 50
Shanksville do., do.,	3 25
Stoyestown cong., Pa., Rev. W. D., Lefever,	17 00
Ref. S. S., Arendtsville, Pa., George G. Plank,	7 68
Ref. S. S., Frostsburg, Md., Mr. John Wiegand,	10 00
McKeesport Ref. S. S., Rev. H. D. Darbaker,	4 87
Turtle Creek do., do.,	3 52
Trinity Ref. S. S., Wilkinsburg, by John Spurling,	8 23
Irwin charge, Rev. A. E. Truxal, pastor,	38 86
St. John's S. S., Pattonville, Pa., by Rev. F. A. Rupley,	4 50
Dunning's charge, do.,	7 82
Friend's Cove, do.,	8 00
Bedford cong.,	78 00
Greenfield cong., Rev. C. W. Summey,	1 96
Claysburg cong.,	2 04
Third Ref. church, Baltimore, Md., Rev. S. S. Miller,	52 48
Evang. Ref. church, Frederick, Md., do.,	27 22
Jefferson church, do.,	5 23
Trinity chapel S. S., Manor chge., do.,	2 38
St. John's Mission, Johnstown, Pa., Rev. W. H. Bates,	10 00
Union S. S. of McKay, Ohio,	5 00
Ref. S. S., Germantown, Ohio,	30 00
Ref. S. S., North Lima, Ohio,	5 00
Glade S. S., Md.,	8 00

Continued on 8th Page.

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The Substantial Philosophy. Rev. J. I. Swander, D.D.,	**$1.50**
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev Theodore Appel, D. D.	**.75**
Lord's Portion. Rev. H. Harbaugh, D. D., Paper,	**.25**
Muslin,	**.30**
Service Book & Hymnal. Rev. W. F. Lichliter. Plain Muslin	**.25**
Red Edges "	**.40**
Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D. D.,	**$1 50**
A Treatise on Baptism, Rev. J. J. Leberman,	**.60**
Recollections of College Life, Rev. Theodore Appel, D.D.,	**1.25**
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper,	**.50**
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A Child's Life of Christ, Rev. C. Z. Weiser, D.D.,	**1.00**
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard,	**1.50**
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Miscellaneous.

The Parting Ship.

On crimsoned couch, the sun once more
At evening's gate lay dying;
Above the sad sea's sullen roar
The grieving winds were sighing;
A barque shot from the lonely shore
With all her broad sails flying.

And they that sailed upon that ship
No more they wept nor smiled:
No tearful eye, no trembling lip,
No supplications wild.

No sorrowing for the lessening lands,
No dread of coming ill:
They stood with folded, cold white hands
And hearts for ever still.

On that illimitable sea
The ghostly vessel sped;
Out-bearing to eternity
The world's unnumbered dead.

But on the shore—so dark, so fair—
From which they swiftly parted,
Were piercing cries and mute despair
Of mortals broken-hearted.

And arms bereft in anguish raised,
Imploring to the skies;
And silent souls that only gazed
With steadfast, hopeless eyes.

But when the great celestial pyre
For each dead day is lighted,
Then, looming on the wall of fire
That breathless ship is sighted.

White with the dead that die each day
She holds her course alone,
Far through the closing shadows gray
Out to the dark unknown.

'Tis yesterday upon the shore;
To day will come to-morrow
Here and hereafter—ever more—
And so, farewell to sorrow.

Her giant shadow falls, and gray
The twilight comes, appalling;
Her cloudy sails shake out the spray,
And then—the dew is falling;
The cordage creaks, and straight we say
Hark!—how the winds are calling!

—*The Critic.*

Selections.

Silence is one of the hardest arguments to refute.—*Show.*

As every thread of gold is valuable, so is every moment of time.—*Mason.*

Let us be content to work,
To do the thing we can, and not presume
To fret because it's little.

—*E. B. Browning.*

One of the best things in the gospel of Jesus is the stress it lays on small things. It ascribes more value to quality than to quantity. It teaches that God does not ask how much we do, but how we do it.—*James F. Clarke.*

How often do we look upon God as our last and feeblest resource! We go to Him because we have nowhere else to go. And then, we learn that the storms of life have driven us, not upon the rocks, but unto the desired haven.—*Words of Faith.*

On the road of life one mile-stone more!
In the book of life one leaf turned o'er!
Like a red seal is the setting sun
On the good and the evil men have done,
Naught can to-day restore!

—*Longfellow.*

You find yourself refreshed by the presence of cheerful people; why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—*Lydia Maria Child.*

Personal.

Edward A. Meneely, the well-known bell founder, died at West Troy lately, aged fifty-six.

Prof. Treitschke has been appointed Prussian historiographer, in place of the late Prof. von Ranke.

Pastor Brandt, the Lutheran pastor exiled to Siberia on account of his church fidelity, has been permitted to return and to live in Southern Russia.

Secretary Manning is now in good health, and all talk of his resignation has ceased. He likes Washington city and enjoys the work of running the Treasury Department.

The Presbytery of Philadelphia on Monday decided to place the matter of writing and distributing the history of the Presbytery in the hands of Rev. Dr. Alfred Nevin.

Bishop Jaggar, of the Protestant Episcopal Diocese of Southern Ohio, is pronounced by his attendant physician in Florence, Italy, to be in a most serious condition. To resume his diocesan labors at present would endanger his life.

Another incident of Moltke and Bismarck comes to hand. At Koniggratz, while the result was yet in doubt, the statesman approached the warrior to ask him his opinion of the battle. He found him sitting silent on his black horse, and hesitated to disturb his meditations. Presently, without a word, he offered him his cigar case. There were two cigars in it, one good, the other rather poor. The illustrious Marshal, still silent, took it, inspected the contents, chose the better cigar, returned the poor one with the case, and remained as silent as before, while the statesman turned away with his question unasked and unanswered.

Science and Art.

Italian cabinet work of a finish equal to that of French finish is first saturated with olive oil, and this is followed by a solution of gum arabic in alcohol.

A physician in Havana holds that yellow-fever is not transmitted by contact or through the air, but by inoculation chiefly through the means of mosquitoes.

In making experiments with eyeless earth-worms, M. Graber found that they preferred the dark side of a box, on one side of which was an aperture to admit light, and they tolerated red light more than any other kind.

One hundred pounds of rags will yield 115 pounds of sugar, the increase being due to the water absorbed during the change. They are digested in sulphuric acid, then diluted with water and boiled, and the result is sugar.

Lieutenant Sckwatka telegraphs from Montana, where he is now with the exploring party he was reported to have abandoned, that the winter scenes in the Yellowstone exceed in beauty anything that has been seen there for many years.

A statement which has appeared in the newspapers that the art collections of the late Baron Charles Rothschild, of Frankford, have been divided among his children, is not quite correct, as the bulk of his splendid gallery of pictures will pass to his daughter Emma, now Lady Rothschild. The china, plate, enamels, old furniture, and other objects of art have been divided among the family. The collection was valued at £2,000,000.

The microphone is now being used in Germany for the purpose of detecting loss of water through leakage in town mains. The apparatus consists of a steel rod which is placed upon the cock in the neighborhood of which the leak is suspected, and a microphone attached to the upper end of the rod. A dry battery and a telephone complete the equipment. No sound is heard in the telephone if the cocks are closed and no leak occurs; but a leak of even a few drops through a badly-fitting cock causes sufficient vibration in the pipe to affect the microphone and to give audible sounds in the telephone.

It is confidently predicted that in five years the magnesium light will be as familiar as is the electric light of to day. The high cost has heretofore been a serious obstacle, but it is said to be now removed by a new German process which has reduced the price from $40 to $8 a pound, with a prospect of still further cheapening. A wire of modern size equals the light of seventy-five stearine candles; the cost is now but little more than gas; no expensive works or street mains are required, and it is absolutely safe. The magnesium is simply burned in lamps provided with clockwork movement to feed the ribbon of metal regularly.

Items of Interest.

The census of France for 1886 shows a total population of 38,218,903, against 37,672,048 in 1881. The population of Paris has increased only 75,000, against an increase of 280,000 recorded in 1881.

The beautiful and costly state carriage built for the triumphal entry—which never took place—of the Comte de Chambord into Paris is now the state carriage of the Queen of Greece. She paid $5,000 for it, about half of what it cost.

It is well known that the population of London is a migratory one, but probably few persons were prepared for the fact which has been brought to light by the compilers of that really wonderful work, "Kelly's Post Office Directory," that the removals in London amount to one in ten annually. Thus the entire population of London changes houses every ten years.

An English scientific journal enumerates the following as among the inventions which are specially needed at the present time:—Macaroni machinery, good red-lead pencils, type-writers that will work on account books and record books, indelible stamp cancelling ink, a practical car-starter, a good railway car ventilator, better horseshoes, locomotive headlights, an instrument for measuring the velocity of wind currents, apparatus for measuring the depth of the sea without sounding by line, piano-lid hinge which shall be flush on the outside, good fluid India ink for draughtsmen, a good metallic railway tie, an effective cut-off for locomotives, a method of alloying copper and iron, and a moulding material for iron and brass casting capable of giving a mould that can be used over and over again.

According to the Salt Lake City Tribune "the grandest features of Utah are her mission schools. The work they are performing is as noble as was ever done and their success is most gratifying. They are supported in great part by money contributed in the Eastern States; it amounts to thousands of dollars annually. This work has been continued here for many years, and yet there has never been a breath whispered against the managers or the teachers of these schools. They have made a record which should gladden all generous hearts, whether Christian or pagan. They are doing a good which cannot be measured; doing it with a holy and unselfish purpose, and they have extended until their impression has become marked upon society."

Harvard has fallen heir to another large sum of money. By the bequest of the late John Q. A. Williams, the University will receive $400,000. The estate is left in trust, and after the bequest of several legacies, when the residue shall have reached $400,000 it is to be given to the President and Fellows of Harvard College. The sum of $200,000 is to be set apart and known as the Abraham Williams Fund, in memory of the testator's father and grandfather, the latter being a member of the class of 1774. The fund of $400,000 is to be used in aiding needy and meritorious students, who are to consider such aids as debts of honor, and also for the library of the college. In case the college refuses to accept the trust, the estate is to go to the Home for Aged Men in Boston, and the Society for Aged Females in Newburyport.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

A GERMAN HERO OF THE COLONIAL TIMES OF PENNSYLVANIA, or, The Life and Times of Henry Antes. By Edwin McMinn, Moorestown, Burlington county, N. Jersey. Pp. 305.

This book will be a source of pleasure to those interested in the colonial times of Pennsylvania. It is chock full of information as might be supposed when the material quarried by such men as Henry S. Dotterer, Prof. Seidensticker, Prof. Dubbs, and S. W. Pennypacker, have been put into the structure. Henry Antes was a very remarkable man, and his life was so in wrought with that of the early churches of Eastern Pennsylvania, and indeed with the whole life of his times, that the book belore us gives quite a picture of those pioneer days. There are some faults in the style of the author which can be readily overlooked. The illustrations, though not very fine, are a very great help to the reader, and the geneological list will be of value to the descendants of Antes.

The leading stories in January PANSY are "Monteagle," by Mrs. G. R. Alden (Pansy), "The Little Red Shop," by Margaret Sidney, "A Sevenfold Trouble," told by seven people who knew of it. The number contains also short stories, poems and sketches. Noticeable among these is Our Alphabet of Great Men, which gives an excellent biography of Daniel Webster, with portrait. There is too a sketch of Faye Huntington, written by Rev. J. W. Sanborn, in which he recounts a pleasant visit to the home of this well-known woman, another on Marie Antoinette, and a pleasant story told by Mary E. Metheny, missionary in Tarsus, Asia Minor. Illustrated.

D. Lothrop & Co., Boston. $1 a year.

POPULAR SCIENCE MONTHLY. Conducted by E. L. and W. J. Youmans. Contents for February: The Laws of Habit, Professor William James; Science in Religious Education, Daniel G. Thompson; The South-African Diamond-Mines, illustrated; Materialism and Morality, W. S. Lilly; Science and Morals: A Reply, Professor T. H. Huxley; Some points on the Land Question, Oliver B. Bunce; Fetichism or Anthropomorphism, George Pellew; Misgovernment of Great Cities, Frank P. Crandon; Fulgurites, or Lightning-Holes, George P. Merrill, illustrated; Views of Life in the Crazy Mountains, Mrs. E. D. W. Hatch; Massage, Lady John Manners; Sketch of Charles C. Abbott, with portrait; Correspondence; Editor's Table: Prophets of Evil—A Strange Sight in South Africa; Literary Notices; Popular Miscellany; Notes.

Published by D. Appleton & Co., 1, 3 and 5 Bond street, New York.

THE February MAGAZINE OF AMERICAN HISTORY has for its first article the "Notable Editors between 1776 and 1800," with twenty-seven unique illustrations, including several of the rarest portraits known to picture collectors. The other contributions to the February issue are the "Letter of Commander Alexander Slidell Mackenzie, in 1843," from Dr. R. W. Shufeldt, U. S. A.; the queer question of "When Did Ohio Become a State?" discussed by James Q. Howard; a brief tribute to "Senator John A. Logan," by the Editor; the character and public services of "Major-General Hunter," portrayed by General Robert C. Schenck; "President Lincoln's Unlucky Pass," by Allan Foreman; "Monument to the Three Signers," in Georgia, by Col. Charles C. Jones, Jr., LL.D.; "The First Homestead Bill," an episode in the Congressional career of Horace Greeley, by Nathan Greeley; "Disillusions," by Rev. Charles H. Parkhurst, D.D.; and the "Homestead of one of the Captors of Major Andre," by Dr. D. Knower.

Published at 30 Lafayette Place, New York City.

Kate Eyre's serial, "A Step in the Dark," opens CASSELL'S FAMILY MAGAZINE for February. Then follows—"How to be Happy, Though Single," "A Rural Paradise for London," the "Family Doctor," "Twice Dead," "Economical Dressing," "English Parcels' Post," "Artistic Furnishing."

Cassell & Company, Limited, New York, 15 cents a number, $1.50 a year in advance.

THE CENTURY for February. The Life of Lincoln, by Hay and Nicolay, is occupied with Lincoln's first term in Congress and his life as a lawyer, this instalment concluding the first portion of the biography and carrying its subject to his fortieth year. His campaign for Congress, his opposition to the principle of the Mexican war, his maiden speech in the House, his bill to abolish slavery in the District of Columbia, his attitude toward appointments to office, and his characteristics as a lawyer are part of the subject-matter of the February chapters. The responsibility for the Mexican war is discussed, and pictures are given of Western life in 1850, and vivid character sketches of Peter Cartwright, Col. E. D. Baker and others. The engraved portraits include Presidents Van Buren, Tyler, Polk, and Harrison, Gen. John J. Hardin, Baker, Cartwright and his wife, David Davis, Col. Seaton, David Wilmot, and Joshua R. Giddings. Other biographical articles relate to two widely different types of divines—President James McCosh, of Princeton College, and Father Taylor, the Boston Methodist preacher. Prof. Langley's New Astronomy Series may appropriately be called the latest news from the sky. The present paper is "The Stars." The other articles are "The Bailing of Jefferson Davis," "The Strength and Weakness of Nations," "A Midwinter Resort," "The Oldest Church in London." In the War Series the important subject of Gettysburg is concluded by a paper of untechnical narrative by the officer who gave the order for the charge in the third day's fight, to wit, General James Longstreet. In the department of fiction there is the closing half of Mr. Cable's pathetic story, "Carancro," the fourth part of Mr. Stockton's "Hundredth Man," "S'phiry Ann," a realistic story of Georgia moonshiners, by Mat Crim, and "Part of an Old Story," a fanciful tale of Sicily, by Jas. Lane Allen—all except Mr. Stockton's with illustrations.

ST. NICHOLAS for February contains:—Frontispiece; "Between Sea and Sky;" Answered Riddle Jingles; A Warning, verses; Wizard Frost, poem; A Good Day for Skating, picture; The Story of Prince Fairyfoot; Effie's Realistic Novel; The Porcelain Stove; If I Were a Boy; Pine Needles, verses; Grizel Cochrane's Ride; Jenny's Boarding-house, chapter I.; Juan and Juanita, chapter IV.; The Ministering Children's League; A Motto, verse; Among the Gas-Wells: Mrs. Feathertail and Squire Fuzz; A Philopena; The Brownies' Singing-school; The Human Melodeon; A Short Spell, Jingle; Saru-Zani Kassen; or, The Battle of the Monkey and the Crabs; Pease Porridge Hot, verses; Jack-in the Pulpit, The Letter-Box, Editorial Notes, The Riddle-Box.

THE ATLANTIC MONTHLY for February contains—The Second Son, V.—VIII., M. O. W. Oliphant and T. B. Aldrich; A Day, John Greenleaf Whittier; Two Serious Books, Harriet Waters Preston; A Bird of Affairs, Olive Thorne Miller; The Lady from Maine, in two parts, I., Lawrence Saxe; Perdita, William Winter; A Glance Backward, Susan Fenimore Cooper; Paul Patoff, III., IV., F. Marion Crawford; The Federal Convention, John Fiske; An Experience on the Island of Capri, Wm. Chauncy Langdon; Credidimus Jovem Regnare, James Russell Lowell; The Emancipation of Massachusetts; Lowell's Addresses; Illustrated Books; Recent Novels by Women; Recent Histories on the Co-operative Plan; The Contributors' Club; Books of the Month.

Published by Houghton, Mifflin & Co., Boston, Mass.

THE GUARDIAN: A Monthly Magazine for Young Men and Women, Sunday-schools and Families. Rev. H. M. Kieffer, A. M., Editor. The contents for February are—Alas! We were not there when Jesus came; Timidity—A Hindoo Fable; The Prisoner of Bedford, by the Rev. George W. Snyder; Bunyan's Jail and Bunyan's Church; "The Old Sullivan Road," by the Editor; Notes of Travel, by Miss Mary B. Kinsey; Fallen Man in Nature, by the Rev. Hiram King; Star of Bethlehem Coming; About Alaska. Our Cabinet. Sunday-school Department.

Philadelphia: Reformed Church Publication Board, 907 Arch street.

HARPER'S MAGAZINE for February contains—Moose Hunting by Jack-light, frontispiece; The Fairy's Gift, a poem; The Acadian Land; Love's Going, a poem; Leonard Arundel's Recovery, a story; Song, a poem; The Navies of the Continent, II., The Italian, Russian, German, Austrian, and Turkish Navies; April Hopes, a novel, part I.; An Empty Nest, a poem; Campaigning with the Cossacks, II. A Winter Campaign; Springhaven, a novel, part XI.; Love's Night-watch, a song for banjo or guitar; The Wish, a poem, from "The M stress;" Moose Hunting; Narka, a story of Russian life, part II.; Editor's Easy Chair; Editor's Study; Monthly Record of Current Events; Editor's Drawer.

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending January 22d and 29th contain—The Aurora Borealis, Edinburgh Review; "Locksley Hall" and the Jubilee, by Mr. Gladstone, Nineteenth Century; Emin Bey: Gordon's Lieutenant, Fortnightly; Lady Duff Gordon, The Philosopher's Window, and A Plea for an Old Friend, Temple Bar; The Letters of Charles Lamb, and Sunderland and Sacharissa, Macmillan's Magazine; Convicts in Parliament, Time; Incidents of Rent-Collection in Ireland, Chambers' Journal; Irish Characteristics, Spectator; South-Italian Courtship, Saturday Review; The Caravanserai in Persia, St. James's Gazette; Foreign Ministers and Foreign Languages, London Times; with instalments of "A Secret Inheritance," and "Major and Minor," and Poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers

LIPPINCOTT'S MAGAZINE commenced this year by giving a complete novel each month in addition to the usual amount of matter. The February number contains A Self-Made Man, by M. G. McClelland, author of "Oblivion" and "Princess." Besides this the contents are, "A Day with the President," by William E. Curtis; "Mere Egotism," by John Burroughs; "Counterparts" (poem) by Alice Wellington; "Rothenberg Felicity" (after the German of Paul Hayne), by Mrs. A. L. Wister; "The Golden Age" (poem), by C. H. Crandall; "Our Actors and their Preferences," by Charles E. Wingate; "Two Ways of Telling a Story" (a satire), by Robert Grant; "Our Monthly Gossip;" A Book Talk.

When we consider the amount of matter here given as well as its quality, and all for 25 cents we are forced to the conclusion that there is no excuse for trashy, demoralizing literature on the ground of low price.

Married.

At Mechanicsburg, Pa., January 13, 1887, by Rev. W. I. Stewart, Mr. S. A. Pressel, Churchtown, Pa., to Miss Maggie E. Bishop, Bowmansdale, Pa.

At Hampden, Baltimore county, Md., Dec. 7th, 1886, by Rev. E. R. Deatrick, Mr. Frank George to Miss Josephine Engles, both of Woodberry, Md.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

SAD DEATH.—The host of friends in this place of Thomas, son of Dr. T. S. Johnston, were pained to learn of his sudden death, of peritonitis, on last Wednesday afternoon. His last illness was of short duration and baffled all that medical skill could do to check its progress and run its course in a few days. "Tom" was an interesting and bright boy and well liked by all who knew him and who to-day mourn for him as a brother gone. His funeral will take place to-morrow afternoon at 2 o'clock and his remains will be interred in Evergreen Cemetery. The funeral services will be observed at the house. His age was 15 years, 5 mos. and 10 days.

The sad intelligence, as above announced by the *Duncannon Record*, will send a thrill of pain into many a heart and into many a home of our church, for Thomas Swan is a grandson of the Rev. Thomas S. Johnston, D.D., Secretary of the Board of Foreign Missions of the General Synod. Tom, as he was familiarly called, was the sixth Johnston in the line of the family descent, who has borne the name of Thomas Swan, and, appreciating the honor, Tom was extremely jealous that the name should not be tarnished, in any way, by his conduct. As a bright and promising plant of grace, he grew up and unfolded a beautiful and symmetrical life under the moulding power of Christian culture—as a new creature, in Jesus Christ, the virtues of the Christian religion shone out with a brilliant lustre in his young and manly life. He was a kind and dutiful son to his parents; and a most affectionate and loving brother to his twin sister, Bessie; and the centre of admiration of a large host of relatives and friends who were drawn to him by mystic ties, and held as "with hooks of steel" by an irresistible fascination. If it ever were true, that those whom the gods love die young, it has been illustrated in the early death of Thomas S., only son of Dr. Thomas S. Johnston and Mary, his beloved wife.

Tom was sick from Monday till the following Wednesday, at 2.45 P. M., when the "silver cord" was loosed, and the "golden bowl" was broken; and the spirit of this interesting youth winged its flight to the many-mansioned home "beyond the stars."

The Rev. Doctor Johnston, his grandpa, reached his bedside three hours before his death, when he was yet conscious, and, looking into his eyes, he said: "Grandpa, kiss me." Comforting words, for the dying in Christ, were recited by the venerable Doctor, to all which Tom nodded assent, and in a whispering voice said: "It is better I should die."

Around Tom's dying bed were gathered eminent and skillful physicians, his own father, Dr. Thomas S. Johnston, remaining with him day and night, while Dr. James Johnston, of Denver, Col., who was visiting his brother, took charge of his large practice, thus relieving Tom's father. But with all the skill *Materia Medica* could render, death held on his way till the cruel work was done.

Oh! how sad! While fond parents are dreaming out future plans for a bright and promising son—while the pencil of fancy is decorating the walls of the imagination with exquisite pictures of future greatness and glory, the germs of death may be slowly and surely ripening; and all their fond wishes may be dashed to the ground in a moment, and they themselves may be lying in the dust bruised, and pained, and bleeding, like a wounded bird—only yesterday they may have been twining and wreathing the laurel, while, to-day, they are bending prostrate under the deep shadow of the cypress and the willow. But there is a silver lining to the dark cloud which enshrouds this beautiful home:—Tom is not dead; but sleepeth—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

Tom's funeral took place, as announced, on Saturday afternoon, at 2 o'clock, January 22d, and was attended by an immense concourse of people. There was a profusion of flowers, fitting emblems of his own pure and beautiful life—"the wind bloweth over the flower, and it is gone." A FRIEND.

DIED.—At St. Thomas, Franklin county, Pa., January 8th, 1887, Mrs. Susan Rebecca Miller, wife of ex-commissioner Martin Miller, aged 60 years, and 2 months.

This Christian mother was born in Frederick, Md., where she united by confirmation with the Reformed church. Twenty six years ago she moved to this State, St. Thomas, Franklin county, where she spent the latter part of her life. She was called to endure long years of bodily suffering. She bore her cross with Christian resignation. Retired, within her home, she spent these years of bodily affliction in the fond circle of a devoted husband and affectionate children. She lived to see all her children unite with the communion of her own church. It was her silent and prayerful work to effect the consummation of her early vows she made to the Lord. Her life seemed to have come to a close when this work for her family had ended. How precious a life, spared by God, for such a work! how blessed a privilege, if He takes it on high, when the work is over.

The remains of Mother Miller were laid to rest in the burial grounds of Trinity Reformed church, St. Thomas. A large concourse of friends, neighbors and villagers were present to take part in the general expression of respect to her memory. The pastor was assisted by Rev. O. Grim, resident pastor of the U. B. Church. Text, St. John 11: 25, "Jesus said unto her, I am the Resurrection and the Life."

DIED.—In Charleston, W. Va., on the 11th inst., Mr. Lewis V. Shearer, in the 74th year of his age.

Mr. Shearer was born in Pennsylvania but removed to the neighborhood of Winchester, Virginia, in early manhood, where he established himself in business and lived for many years. During this time he was an elder in the Reformed congregation at Winchester. In 1872 he removed to Charleston, W. Va., where he remained to the end of his life. As there was in the latter place no Reformed church, he united with the Presbyterian, and his exemplary Christian character is spoken of in terms of highest praise.

DIED.—January 19, Littlestown, Pa., James Lewis Robinson, aged 36 years, 2 months and 13 days.

DIED.—At Mechanicsburg, Pa., January 18, 1887, Mrs. Catharine Keim, aged 62 yrs., 4 months and 2 days.

Mercifully preserved from serious illness during her life, Mrs. Keim was called upon in the closing days to endure more than ordinary pain and weakness. Her comfort was her Saviour and the glory which through Him would be revealed in her when the sufferings of this present time came to an end.

To Jesus she was given in childhood, by her parents, to Him she consecrated herself in youth, and for Him she lived in following years. And when for her time ceased and eternity began it was a consolation to think of her enjoying the pleasure of those who have gone before to the Father's house on high. W. I. STEWART.

Religious Intelligence.

Home.

The lay members of the Methodist Episcopal Church in full connection, at the close of the year 1886, were 1,717,449.

Rev. R. W. Huntington, D.D., rector of Grace Church, New York, was recently elected Assistant Bishop of Southern Ohio.

The Methodist Church received seventy preachers from other denominations during the year 1886. One was a Presbyterian.

The Lincoln Memorial Congregational Church of Washington, D. C., on a late Sabbath dedicated the fine building which the Freedmen's Bureau trustees had passed over to its control.

Rev. W. F. Junkin, D.D., has made a report to the churches of Charleston of his recent visit to Northern cities, in which they contributed between $20,000 and $25,000 to aid in repairing the damage which the Charleston churches had received in the earthquake. He spoke in very happy terms of the reception with which he had met and the kindness shown to him.

The Pennsylvania Conference of the United Brethren Church, which includes Baltimore city and Baltimore and Carroll Counties, Md., and the southern tier of counties in the State of Pennsylvania will meet at Greencastle, Pa., on March 9. There are 56 ministers connected with this conference, 130 churches, 9,505 members, 163 Sunday-schools, attended by 12,771 officers, teachers and scholars. Bishop Weaver will preside at this conference.

The missionary editor of the *Christian Advocate* says:—Three thousand ordained missionaries, 730 laymen, and 2,500 women have been sent out by the Protestant churches of Britain, America, and the Continent of Europe into the heathen and Mohammedan world, "preaching the Gospel in twenty times as many languages as were spoken on the day of Pentecost." Twenty-seven thousand paid evangelists and 2,500 ordained pastors of native congregations supplement their efforts. Voluntary agents and thousands of teachers and professors in schools and colleges are honored and valued co-workers in swelling the sum total of the grand results. The creation of written language and the gift of the Sacred Word therein to 200 tribes and nations is no small contribution thereto. Eight hundred and seventy thousand adult converts have been introduced into the Church of Christ, who, with their families and dependants, make an aggregate of 2,800,000 souls. The leaven is steadily at work. The undermining of hoary superstitions has been persistently and successfully pushed forward. The process of disintegration has set in. National triumph, as in Fiji, the Sandwich Islands, and the South Seas, reveal the Gospel's old-time power.

A Boston special despatch has the following:—A great deal of nonsense has been published in Boston and New York papers concerning the proposed address of the Rev. Phillips Brooks at Faneuil Hall this evening. It has been asserted that pains had been taken *to make up an audience exclusively from* the outcasts of Boston—the thieves, thugs, and women of doubtful morality. Nothing could have been further from the truth. Faneuil Hall, so long rocked in the cause of liberty, was this evening rocked in behalf of morality, religion, and truth, and the Rev. Phillips Brooks, the pastor of Boston's most fashionable and exclusive church, had there an audience that for respectability and personal appearance would not have disgraced the costly walls of Trinity itself. This was the first of a series of meetings arranged by what is called the Trinity Club, and the Rev. Dr. Brooks was selected as the preacher, that his power to elevate mankind might have a larger field than is possible within the jurisdiction of his church. Admission was by ticket, but instead of being distributed solely among the dens of thieves and gambling halls, as has been said, care was taken simply to secure hearers that do not attend Trinity Church, and also those who are not accustomed to attend church regularly.

It was not an attempt to rival Sam Jones or even to secure a revival, but simply an effort to enlarge a great preacher's field of action and furnish religious teaching to people in all walks of life. As such this first meeting was a success. Faneuil Hall never contained a larger audience to hear the greatest political lights of the past century. Over one-half of those present were women, and it needed but a glance at this portion of the audience to disprove the published statements alluded to. Dr. Brooks was listened to calmly and intelligently by the most orderly audience ever assembled within those venerable walls, and his sermon was in no sense different from what might have been expected from the pulpit of Trinity Church.

Foreign.

The additions to the Christian churches of Japan are about five hundred per month.

The old Catholics of Luzerne have obtained the joint use of one of the Roman Catholic churches.

A Prussian Roman Catholic archbishop receives from the government $8,000 salary; a bishop, $6,000.

Four hundred converted Jews are clergymen in the Church of England, three of whom have become bishops.

The record of Mr. Spurgeon's Tabernacle shows that he has received into his church from the world 10,809 members.

Mr. Gladstone's Latin translation of "Rock of Ages" was sung at a recent service in a South Lambeth Church, London.

The United Presbyterian Church of Scotland is making a special effort to secure for its ministers a minimum salary of $1,000.

The Philological Society of Berlin has decided in favor of retaining Luther's German version of the Bible for the German people.

During the year 1886 about $50,000 were contributed in extraordinary gifts for special purposes to the churches of Saxony, an increase over previous years.

About 70,000 copies of the programme of topics for the Week of Prayer, were issued by the Evangelical Alliance from their office in London. Besides this, it was translated and circulated in many languages, including Greek, Turkish, Arabic, Japanese, Chinese, as well as the languages of Europe.

The Presbyterians of Australia are proposing to raise £50,000 for church extension, extinction of church debts and for ministerial training. The work began last March, and over £10,000 have already been subscribed. The federation of the Presbyterian churches of Australia and Tasmania is producing good results.

One of the new features of evangelistic work in India, as reported by the missionaries, is the presence of women of the middle class at the preaching places. They gather in a group at a distance from the men, and listen with apparent delight to the preaching. They have been observed to speak to one another in an interested way, and their eyes often fill with tears as they listen. If any women in the world have cause to weep, certainly those of India have. It was hoped that some legislation might be adopted for the relief of the poor child-widows, who are condemned to a life of sadness or shame; but the Governor-General deems it best not to interfere by legislation.

The "offering" of gold, frankincense, and myrrh which is made on the Feast of the Epiphany in the Chapel Royal, St. James' Palace, "on behalf of the Queen," is a ceremony which might well be discontinued. If it be deemed desirable that the Sovereign should offer gifts to the Almighty with a solemn and stately service, surely it ought to be worth while either for her Majesty to attend in person, or for her, at least, to depute the duty to a member of the family, instead of its being performed, in a very jaunty fashion, by the two Gentlemen-Ushers-in-Waiting, who are arrayed in full Levee dress, and who receive a handsome fee for their attendance. I should vastly like to know who gets the gold which the Queen offers (£20, or some such sum), and how much the ceremony costs? The whole thing has degenerated into a farce, and ought to be done away with. It would be much better for the Queen to devote the sum which is expended on the service to some deserving hospital. Formerly the practice was to send the Royal "offering" up to the altar in a box, on which a star was printed, but the decoration was abolished by Bishop Blomfield (Dean of the Chapel), as he thought that it savored of "Popish mummery." A check for £50 was then given to the official, who was charged with the duty of providing the offering. The Prince Consort, on one occasion, opened the box, and found that the offering "represented an outlay of about fifteen shillings;" and then it turned out that the balance was, by old usage, appropriated by some officials as a "perquisite." The Prince at once stopped this, and substituted the present custom of offerings a number of sovereigns and the myrrh and frankincense on a large gold dish.—*London Truth.*

ACTS LIKE A CHARM.

From the record of cures of Asthma sufferers may rest assured in Compound Oxygen they will find at least relief, and, in reasonable probability, perfect cure. Not all have been cured who have tried Compound Oxygen, but all have found relief.

Mrs. E. A. Porter writes from Hydesville, Cal., Nov. 24, 1885: "It is now seven months since I received the first treatment for my son's use, and he has not had symptoms of a return of the *asthma* since taking the first dose. I take pleasure in recommending it to all my friends who are afflicted with any chronic disease. It seems to act like a charm on the disease peculiar in this climate."

A monograph on Asthma, with many other reports, and a brochure on Compound Oxygen of nearly 200 pages, will be sent, post-paid and free, on application by Drs. Starkey & Palen, 1529 Arch Street, Philadelphia, Pa.

The Alcazar palace at Toledo, Spain, recently restored at a cost of $1,000,000, has been reduced to ashes.

A DEEP MYSTERY.

Wherever you are located you should write to Hallett & Co., Portland, Maine, and receive free, full information about work that you can do and live at home, making thereby from $5 to $25 and upwards daily. Some have made over $50 in a day. All is new. Hallett & Co., will start you. Capital not needed. Either sex. All ages. No class of working people have ever made money so fast heretofore. Comfortable fortunes await every worker. All this seems a deep mystery to you, reader, but send along your address and it will be cleared up and proved. Better not delay; now is the time.

In a labor riot at New Orleans, in which colored strikers attacked the men working on a bark, three men were wounded.

The *Lady's Pictorial* (London) says: "The Prince of Wales is well known as a connoisseur in perfumes, and has taken a great liking to Lundborg's *Edenia*. The junesse doree or shall we say the 'Young England Party,' will no doubt follow his example, and Edenia will be all the rage this season."

Half a million dollars, it is said, is needed to supply the immediate pressing needs of people in Texas who are dependent on charity.

HORSFORD'S ACID PHOSPHATE

In Nervous Depression.

Dr. F. W. LYTLE, Lebanon, Ill., says: "I have personally used it with marked advantage, when overworked and the nervous system much depressed."

The czar of "all the Russias" is said in the dispatches to be drunk nearly all the time, and to be in a state bordering on delirium tremens.

"It is worth its weight in gold," is a common expression. But, while the value of gold is easily affected, the worth of Ayer's Sarsaparilla, as a blood purifier, never depreciates. It will eradicate scrofula from the system when everything else fails.

Internal revenue stamps representing $3,000,000 were last week burned in the custom-house at Louisville.

A GOOD REPUTATION.

"Brown's Bronchial Troches" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles.

Mrs. S. H. Elliott, Ridgefield, Conn., says: "I have never been without them for the last thirty years. Would as soon think of living without breath."

They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price 25 cents. For sale everywhere, and only in boxes.

A shower in July, when the corn begins to fill, is worth a plough of oxen and all belong there till.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. Twenty-five cents a bottle.

FROM LIFE TO DEATH

is but a moment if rheumatism or neuralgia strikes the heart. These diseases are the most painful and the most dangerous of any to which human kind is liable. They fly from one part to another without a moment's warning, and liniments and other outward applications are in themselves dangerous because they are liable to drive the disease to some vital organ and cause instant death. Rheumatism and neuralgia are diseases of the blood, and can only be reached by a remedy which will drive from the blood the dangerous acids. Such a remedy is Athlophoros. It has been thoroughly tested and is a safe, sure cure.

Spruce Creek, Pa., Oct. 5, 1885.

In answer to your request to know what your Athlophoros has done for me, I will say it has done wonderful work. I have suffered from rheumatism for eighteen years more or less, and sometimes not able to put my clothes on or eat alone. I took all kinds, doctored with a good many doctors, but nothing did me any good. I was getting worse instead of better. I read your advertisement in the "Democrat" and "Sentinel" papers of Louistown. I have taken in all four bottles. I feel no pain. I was drawn crooked, but now I am straight once more. Thank you for the good it done me. Athlophoros is the medicine. PHILIP HARPSTER.

Your medicine has cured me of neuralgia. I suffered with it for three days, and it gave me instant relief.

WM. F. KINCH.

Palmyra, N. Y., August 19th, 1886.

I used one bottle of Athlophoros for neuralgia after being laid up eight weeks. The result was very satisfactory.

R. S. EDDY.

Every druggist should keep Athlophoros and Athlophoros Pills, but where they cannot be bought of the druggist the Athlophoros Co., 112 Wall St., New York, will send either (carriage paid) on receipt of regular price, which is $1.00 per bottle for Athlophoros and 50c. for Pills.

For liver and kidney diseases, dyspepsia, indigestion, weakness, nervous debility, diseases of women, constipation, headache, impure blood, &c., Athlophoros Pills are unequaled. 9

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YOUNG PEOPLE'S HISTORY OF MUSIC, $1, by J. C. Macy. (Just out.) A very readable and useful history, with about a dozen biographies.

RITTER'S STUDENTS' HISTORY OF MUSIC, $2.50. A complete sketch of musical history for the last 2000 years.

Very interesting books are: THE SOPRANO, a novel, $1; CURIOSITIES OF MUSIC, $1, by Elson; EHLERT'S LETTERS, $1.25; GARDNER'S MUSIC OF NATURE, $3.00; POLKO'S MUSICAL SKETCHES, $1.25; RHEINGOLD TRILOGY, 50 cents, by Hensel.

Most useful books to learners are: Sieber's Art of Singing, 50 cts.; Davis' Voice as an Instrument, 40 cts.; Child's Voice, $1; Fetis's Music Explained, $1.50.

The Standard Encyclopedias are: Moore's Encyclopedia of Music, $5; Stainer's Dictionary of Musical Terms, $4; For a Manual, read Lowell Mason's Pestalozzian Music Teacher, $1.50.

BIOGRAPHIES—Beethoven, $1.50; Chopin, $1.25; Handel, $2; Mendel-sohn, $1.50; Rossini, $1.50; Von Weber, 2 vols., each $1.25; Schumann, $1.25; Letters of Beethoven, $1.50; of Mendelssohn, 2 vols, each $1.50; of Mozart, 2 vols, each $1.25.

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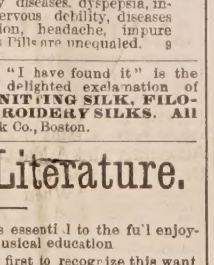

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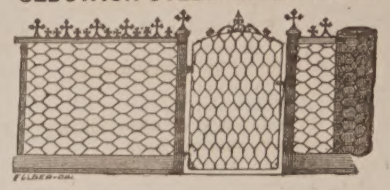

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Philadelphia Markets.

Wholesale Prices.

Monday, January 29, 1887.

BREADSTUFFS.—Flour. Supers, $2.50@2.75; winter, extra, $2.75@3.25; Pennsylvania, family, $3 75@3.90; Pennsylvania, roller process, $4@4.25; Western winter clears, $4@4.37½; do, straight, $4.37½@4.62½; do, patent, $4.62½@5; Minnesota clears, $4.15@4.30; Rye Flour, $3 ₱ bar. for choice. Buckwheat, $1.75@5.90 ₱ 100 lbs.

WHEAT.—No. 2 Delaware red, at 94c., and fresh No. 2 at 92½c., with 92¼c. bid and 92¾c. asked. Sales of 10,000 at 92¾c. closing at 92¼c. bid and 92¾c. asked; 92¾c. asked for March; 10.000 bushels April at 94¼c., closing at 94c bid and 94¼c asked.

CORN.—No. 2 mixed, 46¼c.; 600 bush. No 2 yellow at 46½c; 18.0 bush. do. do. at 47c.; 600 bush do at 47c; 600 bush. No. 2 yellow at 47c.; 600 bush. do. do. at 47½c., 2400 bushels do. do. 47¼c., with 46¼c bid and 46½c asked.

OATS.—Sales of 1 car rejected white at 34½c; 1 car ungraded white at 37¼c; 4 cars No. 3 white 35¾@36¼c.; 4 cars No. 2 white at 38c. and 10 000 bushels of January at 38c

PROVISIONS.—We quote Mess Pork at $12.50@13; family Pork, at $14@14.50; shoulders in salt, 6—@6½c; do. smoked, 6¾@7c; breakfast bacon, 9¼@10c. Loose butchers Lard, 6¼@6½c.; prime steam do. $6 75@6.80; city refined do., 7@7½c.; Beef Hams, $21.50@23; smoked beef, 15@16c., sweet pickled hams, 11½@12½c.; as to averages; city family beef, $10@10.50 ₱ bar. City Tallow in hogsheads, 4¼c.

POULTRY.—We quote live chickens, 11c., live Turkeys, 9@10c; Live Ducks, 10@12c; Geese, 9@11c.; Dressed Chickens, extra, 11@12c.

BUTTER.—Solid packed creamery, extra, at 28c: Bradford county tubs, 22c; creamery, prime to fancy, 22@24c.

EGGS.—On 'Change 28½c. was bid for extras, and 28c. asked for near-by firsts, with 27c. for Western; sales of near-by firsts, at 28.

WANAMAKER'S

PHILADELPHIA, Monday, January 31st, 1887.

When you get among our Dress Stuffs your greatest task is to get away again. It's so easy to see; there's so much to see. Counter after counter, some circling clear around the Store. Big piles of one kind of stuffs here, Paris Novelties in brilliant profusion there, Cashmeres, Tricots, Sateens, what not, yonder.

You can look with comfort, even if crowded; there's room for much crowding before the great piles of Dress Stuffs are hidden.

Dress Stuffs by tons! Dress Stuffs going by tons every week, almost every day.

Here is one of the almost-always-crowded places; Pin Stripes on Serge. Since the first of January we've sold more than 25,000 yards of them. And hardly told you they were here. We know of no other place where you can get such value for your money. Dollar goods—we sold them for $1 before the New Year—for 50 cents.

"Why I paid $1.25 a yard for those very goods in New York," said a lady buyer. No doubt of it, and you may be asked to do the same anywhere else, if you can get them at all. Doubtful if you can get them.

Stylish, desirable goods and only 50 cents a yard! Do you suppose they were made for that? No concern of yours; here they are and you can reach them—*now*. We promise nothing for any to-morrow on these Pin Stripe Serges. 25,000 yards in three weeks and no pushing! Don't care to say how many we've got, but they can't last long at that rate.

Every thread hard twisted; every fibre wool except the stripe—a mere suggestion in quantity, like a row of stitches, sometimes two rows; a mere suggestion but clear and distinct.

We had white, old gold and red Pin Stripes on navy, electric and gendarme blue, and on brown, green and black; we have just added grounds of medium and light brown, tan and wool shades.

52 inches; 6 or 7 yards for a dress pattern; $3.00 or $3.50 for enough for Early Spring, Mountain or Shore dress, and such a dress! Do you wonder that nearly 10,000 yards a week have slipped off almost without help?

Southwest of center.

You have seen some of these prices before, but they are worth looking at twice, three times, a dozen times for that matter. if you are likely soon to want any of these goods. When they are gone you need not expect to find more like them for so little money.

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Beautiful Diagonals, with Astrakan Collars and Cuffs,
Reduced to $1.
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Were $8, now $4.
Plaids,
Were $10, now $5.
Boucles,
Were $8 25, now $2.50.
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Were $16, now $4.
Astrakans,
Were $9, now $2.
Diagonals,
Were $15, now $7.
Black Astrakan, braided,
Were $10, now $4.
Imported Plush Jackets, with Real Martin Fur Collars and Cuffs and satin lining,
Reduced from $35 to $15.

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Beautiful line of Plaids, with Capes,
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One lot Black Cloth Wraps, trimmed with black lace, jet and passementerie, silk-lined. No two alike,
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Silk Velvet Brocades in brown and black, silk-lined, chenille and jet trimmings. No two alike,
Reduced to $10.
Black Lace Cloth, passementerie and lace trimmed, with silk linings,
Reduced to $5.
Black velvet and Brocaded Plush, chenille and jet trimmings, plush lined,
Down from $200 to $50.
Black Velvet Silk Brocade, silk lined, chenille trimmings,
Down from $135 to 30.
Black Velvet, passementerie trimmings, silk lined,
Down from $100 to $25.
Black Satin DeLyon, passementerie and jet trimmings, satin lining,
Down from $125 to $20.
Real Seal Cloth, with feather trimmings, quilted satin lining,
Down from $40 to $20.
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50 others reduced, many of them to less than half their original price.

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You know about Carpet Sweepers; how they wear themselves and the carpet and jam the furniture and then skip dirt—that is *some* of them. You'd like one that would do "broom work" without the bad things; one that's simple, easy to run, noiseless, and cleans out corners. We've got it—all but the corners. Call it the "Wanamaker." Didn't put that name on it till we'd tried it; keep it on because when you try it you agree with us. Buy it and you'll get the prince of Carpet Sweepers. Broad, flat rubber tires; no cogs or belts to keep a repair-machinist busy; handle stands up wherever you leave it; dump dust boxes by a push on top; rubber band all around protects furniture. Lots more to make you like it besides the price, $3.

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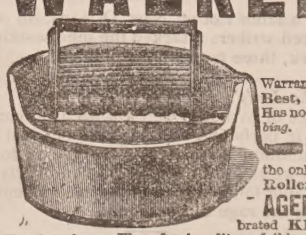

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